The ſcornfull

QUAKERS ANSVVERED,

AND

Their railing REPLY refuted:

BY

The meaneſt of the LORDS Servants

MAGNUS BYNE.

Beware of falſe Prophets, They come unto you in Sheeps cloathing, but inwardly are ravening Wolves.

Believe not every Spirit, but try the Spirits whether they be of God: Becauſe many falſe Prophets are gone out into the World.

LONDON,

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BIBLIOTHECA ROMANA

To the READER.



DEar friend, I ſpeak to thy conſcience in much tenderneſſe unto thy Soul: Learn to fear the great God more and more: For bleſſed is the man that feareth alwayes: Wait upon the Lord, and he ſhall renew thy ſtrength: Go unto him, as unto thine exceeding joy: Love all the appearances of his Son, as the comfort of Saints in all generations: Watch over thine own heart; Stand in awe and ſin not: Let the Lord come into his Temple, and Worſhip him alone: Take heed of every gin and ſnare of the old ſerpent, who is in a great rage, becauſe he hath but a ſhort time: Be ſober and quiet in thy Spirit, and hear the Lord ſpeak; His word is nigh thee, within thee, walk in the ſtrength of it, and this will keep thee from the paths of the deſtroyer: Long in thy Spirit to ſee the new Jeruſalem, *the new Heavens, and the new earth, wherein dwels righteouſneſſe: Let thy moderation be known to all men; for the Lord, the deſire of all Nations, is at hand: Stand ſtill, be calm, be meek, and thou ſhalt ſee his ſalvation: Let thy Spirit groan and travel in pain with longing to ſee the* Lord *ariſing to work; For men abuſed by the old Dragon ſeek to make void his Law: And among all the vanities which I have ſeen under the Sun, take heed of the two fooliſh, blind, mad, generations of Ranters and Quakers: The former of which I have ſeen the Lord ſcatter, and appear in great wrath to conſume, rebuking the evil Spirit in them, and laying them open to their ſhame among their enemies: The latter of theſe I have had ſome dealings with, and finde them more furious and raging than all that have gone before them; and notwithſtanding all their ſhew of holineſſe, wiſdom, humility, temperance; yet, by a little dealing with them, I finde nothing but impurity, folly, pride, madneſſe, even to admiration and*

wonder, in all their doting questions, fowl-mouthed answers, vain janglings, railing accusations, even as if Satan had left all others, and brought all his power along with him, to fill their hearts and tongues with all manner of blasphemies and evil speakings against all others, but their own deluded party: And strange it is to see, how Satan in them is divided against Satan: Satan rails, blasphemes; and then to save himself, cries out, 't is Satan he blasphemes and and rails at in others: The Devil mocks, jeers, scoffs, rages in their filthy hearts and tongues; and when he is seen and manifested by his carriage to be the evil one, presently he condemnes himself, and sayes 't is the Devil all my fury is powred out upon, 't is him I condemne in men and women, not the similitude of God, the man, or woman to whom I speak: Thus the Lyar and the Murderer in these men raging, speaks to excuse himself from his lying and murdering, by perswading simple people, 't is himself he aimes at: And yet such a strang inchantment I finde in this mad carriage, that some poor Souls are even overcome with their violence, and have thrown away not the light and grace of God onely, that once appeared in them in shew, but even their reason and humanity too, and subjected themselves to this carnal yoke, for fear of being still condemned by the Devil; Take one passage of a great Prophet of their own, one Tho. Law-Cock, who, meeting at one Goodman Matthews house near me, was called aside by the woman of the house, of good report, but almost turned a Quaker; to whom the woman in kindenesse said, Sir, will you eat something which I have provided? The Quaker replied, What shall I eat with Devils and Dogs? and pointing to a Dog, There's thy Companion, thy fellow-creature, of the same nature with thy self, (saith the Quaker) and shall I eat with thee a Devil, a Dog? And was not this a good argument at the first meeting to perswade the woman to be a Quaker? And when the woman began to reply something to excuse her great sin of asking this man of God (as he calls himself) to eat, he opens his box again, and calls her Whore and Harlot; and was not this another good argument

gument to perſwade her? And yet this woman, and the man too, begins to believe in the Quakers, and to admire their light and power, luſting after the painted image, and innocent ſpotleſſe religion, which theſe poor deluded wretches have ſet up and made: And as they have dealt with this woman, ſo with ſome others whom I know, prevailing with them, and upon them, even by the ſame Magical power of Satans workings in them: Therefore it behooveth us all to look to our building upon the Rock, to our intereſt in the holy one of God, to our receiving and walking in Jeſus Chriſt the Lord, rooted and built up in him, that ſo the gates of Hell may not prevail againſt us.

Further, a little to lay open this blinde ſeer Lawcock, *at one meeting with ſome Baptiſts, he was demanded whether Chriſt ſuffered and died at* Jeruſalem: *His anſwer was*, That Chriſt ſuffered, but Chriſt did not die, *and yet it was not Chriſt who ſuffered neither, but that which was born of the Virgin: See here his contradictions of himſelf, and his contempt and denyall of the death of Chriſt: And yet afterwards at another meeting, being in the preſence, I charged him with this, and he preſently cried out, Thou lyeſt,* I acknowledge Chriſt both ſuffered and died; *and yet this man muſt be infallible in the midſt of all theſe contradictions againſt himſelf. Further, at the ſame meeting, when I was preſent, and beginning to lay open his folly, (the Quaker exhorting to meekneſſe and ſilence, and the like, but preſently falling a railing, curſing, and roaring againſt Prieſts and hirelings) I asked him in patience how theſe ſpeeches could hang together, we muſt be meek, calm, quiet, but he muſt roar and rage? At the firſt daſh the man cries out, thou lyeſt, thou art a beaſt, and the like: and entreating the man to ſit down, and be meek, according to his own ſpeech, he foams out his own ſhame ſtill: A litte after, wondring at the madneſſe of the Prophet, at the trouble and torment of the evil Spirit in him, I deſired him to ſpeak but two words of ſenſe and reaſon, and I would be ſilent, the man roars again, Thou art a belly-god, thou art a*

beaſt: And is not this a goodly Apoſtle, Prophet, Teacher? Let all men judge that will not be like the beaſts, unreaſonable. Further, deſiring a Scripture to maintain ſomething, he ſpake againſt the prieſt-hood, he cries out, wilt thou believe nothing but Scripture? Thus the man can add and take away at his pleaſure, though ſuch are accurſed of God, Gal. 1. 8, 9. Rev. 22, 18. *Further applying the ſpeech of Chriſt unto himſelf; before* Abraham was, I am, *I asking him whether he was not aſhamed, did ever Saint apply that unto himſelf? He anſwered, he underſtood it of the Spirit that was within him, blaſphemouſly applying the Divine Spirit that dwelt in the Son of God, to the filthy Spirit of* Belial *that dwelt in him: And yet this man muſt be perfect, ſinleſſe, and infallible. But to let him alone with his father, the Devil, and to come to another, with whom I had ſome dealing by conference, and by queſtions and anſwers, and replies on both ſides: This man was one* Thomas Lawſon, *who had a companion with him; This man and his companion I finde contradicting the other in two things.* 1. Lawcock, *he owns the ſufferings of Chriſt, but not his dying; yet another time, both his ſuffering and dying: But* Lawſon *ſcoffs at the ſufferings and dying of Chriſt in the fleſh, as none of his Croſſe, as you ſhall ſee in his papers: Here's no Harmony you ſee amongſt the Quakers, but Quaker againſt Quaker, one againſt another.* 2. Lawſon's *companion told me he was Chriſt, and what he ſpake was Scripture; This* Lawſon *yielded unto by his ſilence; But* Lawcock *denied this ſpeech, and his brethren in it, though he ſaid in effect as much, when he cried out; Before* Abraham *was, I am, yet he would not be Chriſt: Still here's Satan divided againſt Satan, and ſo it muſt be, that his Kingdom may fall. And yet theſe wretched men delude poor people, and ſay, that at the meetings of Quakers in the North, when there have been three hundred and five hundred Quakers together, they have been all of one heart, and one minde, and ſo they are indeed, being all under the power of the Prince of the air,*

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the Spirit that now works in all the Children of diſobedience, where I leave them in chains of darkneſſe to the judgement of the great day.

As concerning their queſtions propounded to me in writing, I gave them but a brief anſwer, not minding to make any thing publick unto the world, knowing mine inability to come forth in print in the midſt of ſuch a variety of judgements abroad; yet receiving a reply from Lawſon, *full of lying and railings, and evil ſurmiſings, I was preſſed in my ſpirit to give ſome ſatisfaction unto my friends of theſe mens folly and madneſſe, as alſo of mine own experiences in the dealings of God with me, ſo far as concerns the matter in hand: And therefore, my dear hearts, put on the whole Armour of God, that ye may be able to ſtand in the midſt of all the windes and ſtorms of Satans fury, lean to the Rock Chriſt, wherein is everlaſting ſtrength to keep you in this hour of temptation and confuſion; Own the unity of the ſpirit, the ſeed of God in all your companions in tribulation, and make this the bond of peace. All ye whoſe faces are toward* Sion, *fall not out by the way: Live in peace and love. Though there be a variety of wayes thither according to Gods Divine diſpenſations, yet in all the wayes of God there is an Unity and Harmony, as they tend to one point and center of reſt and joy in himſelf. Make him thine aim then, he is the* Sion *we are all going unto: Be not diſcouraged by the way, though ſome draw back, others grow weary, others ſtep aſide, others revile and blaſpheme: Look thou to God, he is thy father, thou art his Son and Heir. Let all thy knowledge, and wiſdom, and light, and graces, and comforts thou haſt received from God, make thee not great and high, and ſomething, but little, and low, and nothing ſtill in thine own eſtimation: Take heed of Thorns and Bryars, and Chaffe, and this untoward generation of Godleſſe, ſhameleſſe men: And ſo I commend thee unto him, who is able to keep thee from falling, and to preſent thee blameleſſe before the Throne of his glory, to whom be praiſe and*

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dominion in the Church by Jesus Christ throughout all ages, world without end.

Thine in the Lord

Magnus Byne.



The

The ſcornfull QUAKERS ANSWERED, And their railing Reply refuted.

Queſt.

WHat is the firſt principle of pure Religion?

Anſw. The firſt principle of pure Religion is the Son of God dwelling in us: He is the band of union between God and us, or an *Emanuell*, God with us: He who lives in this principle is taught to be Religious: And ſo he is bound and tied by love to worſhip the Father in Spirit, who is the Center, into which all Religion runnes, and where all that is pure ſtayes.

Queſt. What is the Yoke of Chriſt?

Anſw. Its the Fathers work and will: This is eaſy to the Son, becauſe of that ſpirit or principle of love that dwell's in him, to his Father, which moves him naturally and affectionately to do the will of his Father, and to finiſh his work: And this is the yoke that lyes upon every Chriſtian.

Queſt. What is the Burden of Chriſt?

Anſw. Its his ſufferings under all the weakneſſes, infirmities and ſins of the world, from the beginning thereof to this very day, who is therefore called the Lambe ſlain from the foundation of the world: This is light to the invincible Spirit of Chriſt, who alone is able to overcome evill with good, though the leaſt reproach or ſuffering be a grievous load and burden to the weak low Spirit of fleſh and blood, which centers and lives no higher than ſelf and this creation: And this is the burden of every Chriſtian, which through faith is made light and eaſy to overcome as it is written, Whoſoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith. 1 *Joh.* 3. 4.

Queſt.

Queſt. What is the Talent which to every one is given to improve?

Anſw. Its that meaſure of the light and truth which is given to, and manifeſted in every man which comes into the world; as it is written of Chriſt, He was the true light which lighteth every one who cometh into the world. *John.* 1.9.

Queſt. What is the Croſſe of Chriſt, and what doth it tend unto?

Anſw. Its the crucifying, dying, and ſuffering in the fleſh, which the head and all the members muſt and ſhall paſſe thorow, or be baptized with, before they enter into the glory of the Father; which tends to the burning up of all fleſhly viſibilities, diſcoveries, enioyments, diſpenſations that are temporall and ſhadowiſh, that the Father, and his Son, and Sonnes, may live in that oneneſs of ſpirit and glory, where God ſhalbe all in all.

Queſt. Who are they that bring their Talent out of the earth, it to improve?

Anſw. Thoſe who through the eternall ſpirit ariſe from under all the rubbiſh of the elementary world, whence and where all bodies, by the ſtrong Word of God, are made and live: That ſoul that is awakened and riſen with Chriſt to live in the light of the inner world or new Creature, and to ſlide from thence forth unto the darke world in the works of righteouſneſſe and true holineſs, is the ſoul that brings his Talent out of the earth, it to improve.

Queſt. Who are they that hide their Talents in the earth to their condemnation?

Anſw. Men that ſin away the light and Spirit, or promiſe of the Father made out in their Spirits and conſciences by the noble wiſdome of God, woing and importuning them within in the Center of their ſouls to turne unto the Lord, and ſo love darkneſs rather then light to their owne condemnation: or rather men who love to live below in fleſh and ſin, and this creation or world, rather than above with the Father and the Son, making out love, and truth, and grace in their Spirits to bring them reconciled to God, theſe are they who hide their Talents in the earth to their condemnation.

Queſt. Where is it, and by what that God ſpeakes unto man?

Anſw. God ſpeakes unto man within, there he ſtands in the gate of the ſoul, and by many invitations, woings, operations, which are as ſo many Angels or meſſengers of love and life, he entreats men to come in and be ſaved; as it is written, Looke unto me, and be ye ſaved, for I am a God, and there is none elſe: This inward ſpeaking of God is backed likewiſe with outward ſpeakings, from the heavens and earth, and things that are made

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from the Scriptures, which are a firme teſtimony and witneſſe of the mind of God to man: ſometimes from Mercies, ſometimes from judgements, ſometimes from the words or mind of God put into other mens moneths: All which varietie of witneſſes declare the one will and mind of the Father, which he is pleaſed more immediately to declare within by his owne voyce.

Queſt. What is that, which unto the gentiles is manifeſt, ſhewing unto them what of God may be knowne?

Anſw. It is the truth of the Deity, or the eternall power and God-head, which teaches them by the things that are made to owne and glorifie a Creator; and ſo the unthankefull and ſtubborne are left without excuſe. *Rom.* 1.20.21.

Queſt. What is its operation in all from the riſing of the Sun, to the going downe thereof?

Anſw. The light and truth of the Deity, which is manifeſted to, and ſhewed in every man from the things that are made, teaches every man to owne a God, and to worſhip him, and ſo to abſtaine from evill, and do good; which operation being choaked and abuſed by moſt, hence theſe wallow in the mire of ſin and wickednes and ſuperſtitious vanities, being given up thereunto by the Lord, as a juſt puniſhment for their loving darkenes rather than the light of *God*.

Queſt. What is the flaming ſword which turnes every way to keepe the tree of life?

Anſw. It may be the Adminiſtration of the Law within, which as a light or flame ſhewes every man his ſin and ſhame: and ſo, as with a ſword, cuts him off every way in the midſt of his beſt actions, performances and obedience, from entring into life by his owne power: Or the fiercenes in the anger of *God*, which turnes every way to keep every uncleance perſon and thing from entering into the Paradiſe of *God*, to eat of the tree of life, till it be waſhed and cleanſed from its filthines; as 'tis written, *Rev.* 21.22. there ſhall in no wiſe enter into the holy *City* any thing that is unclean, &c.

Queſt. What is the *City* which ſpiritually is called *Sodom* and *Egypt*?

Anſw. All the unregenerate world, which are as *Sodom* and *Egypt* full of ſin and wickedneſſe; or the Antichriſtian formal *Church*, which ſtrouts it out with a ſhew of wiſdome, learning, letter, and Hiſtory, as if it were a well built *City*, or a true *Church* of *God*: but within is Wolviſh, Envious, Dogged, full of blood, cruelty and perſecution againſt *Chriſt*, and every appearance of *Chriſt* in his ſaints: This is the great *City*, which ſpiritually is called *Sodom* and *Egypt*, where our Lord was crucified: And in her is found the bloud of Prophets, and of Saints, and of all that are ſlain upon the earth:

In brief, *Egypt* and *Sodom* are the kingdome of fleſh and darkneſſe, where Chriſt and the true Church are preſecuted, and crucified in Spirit.

Queſt. What is the language of *Egypt*?

Anſw. *Egypt* ſpeakes nothing but bondage and warre to the people of God: *Egypt* cannot endure that an holy Church ſhould grow up in his dominions: he will murder *Abell* or the innocent ſtill: *Egypt* is all for himſelf, to manitaine himſelf in greatneſſe, and pompe, and dominion in the world, to rule and be a great potent Lord in the fleſh: *If* hee preach, or pray, or read, or hear, or appear ſometimes as a ſeeming holy man; yet all is ayming at his name, greatneſſe, and credit in the world. His heart cannot cleave to and love the Son of God: He muſt perſecute and devour the poor and needy in the earth. This is the language of *Egypt*, or that which *Egypt* declares.

Queſt. What is the cry of the wilderneſſe, and what is the language of the wilderneſſe, and whether thou wert ever in the wilderneſſe, yea or nay?

Anſw. The wilderneſſe unto ſome is a ſtate of confuſion, ſin and death, where God is not at all remembred, minded, or known. The wilderneſſe unto others is ſuch a ſtate, wherein the ſoul is awakened by the voice of Chriſt within to remember and mind the Lord, and in the midſt of all its confuſions to cry, and long, and wait for his revealing, coming, manifeſting: And in this wilderneſſe I have been, and here I have cryed, been payned, and the Lord hath heard my ſupplication, and delivered me from my feares, and brought me out into a wealthy place, or into a condition of love, joy, & reſt; and fullneſſe in himſelf. Further, the wilderneſſe unto others is a condition of temptation, which the Lord ſometimes leades his people into, to try and refine them, and to make his might and power known in their preſervation, deliverance, & ſalvation. Unto others yet the wilderneſſe is a condition of ſolitarines and retiredneſs of ſpirit, where the ſoul is carried away from the faſhions and practiſes of the world, as likewiſe above the tumults, rage, and violence of the world, ſweetly to ſolace herſelf in her beloved, and to walke in his way, which is a way of peace, light, and holines. The cry of the ſoul in this ſtate of loneneſſe is all for God, and the will of God, its riſen as it were out of the world, and gone away from all other company to enjoy a fuller ſight of the Lords beauty, and to have a more exact communion with his Majeſtie: And this is a wilderneſſe a gracious heart delights much to be in.

Queſt. What is the language of *Canaan*?

Anſw. In *Canaan* is heard the voice of peace, love, and meekeneſſe: Here's no judging, murmuring complaining, dividing, perſecuting, murdering: Theſe are the wayes of *Egypt* and *Babell*. In *Canaan* there is reſt from all the works

works of *Egypt*, and darkneſſe: Here's unity in the midſt of variety: Here all are looking into the oneneſſe, into the pure image and nature of the Father; and this light keeps harmony and agreement between all the ſons of *Canaan*: And ſo in *Canaan* there's joy, melody, ſinging Halleluja's: Here the world is not mentioned, fleſh and bloud is not at all remembred with delight, the former things are paſſed away, and all is become new: God alone is made mention of to be Lord and King, and ſet up upon the Throne for ever.

Queſt. What is the vail which divides between the holy and moſt holy?

Anſw. It's the fleſh of Chriſt, and all outward diſpenſations, which divide and keep Saints whileſt in weakneſſe and bondage, though holy in ſome meaſure, from entring into the moſt holy, into the ſubſtance & truth it ſelf, or into the choiſeſt glory of the father. This vail of fleſh in Chriſt was rent when he ſuffered death, or was crucified in the fleſh: Through which death or rending of the vail of fleſh, he entred himſelf, and made way alſo for us to enter into glory. *Heb.* 10. 19. 20. Having therefore boldneſſe to enter into the holieſt by the bloud of Jeſus, by a new and living way which he hath conſecrated for us through the vail, that is to ſay, his fleſh: And when this vail of fleſh, of letter, and ſhadows, and outward diſpenſations is rent, and crucified by the eternall ſpirit in the true Chriſtian, then he the Chriſtian enters into the holieſt, into the glory and joy of his Father.

Queſt. What is the death which over all men is paſſed? and how cameſt thou to live?

Anſw. It's firſt the breaking of the body, or this earthly Tabernacle, which comes upon all without exception for ſin, *Rom.* 5. 12. Secondly it's the dying unto Paradiſe, and the Kingdom of God, which man hath drawn upon himſelf by his luſting after, and eating of the fruit of the four elements: By this luſting and eating he becomes infected & poyſoned in his minde, and will, with the fruit of the Sun and Stars: And this is the taking and eating of the Tree of temptation, and his leaving the Tree of life, and the heavenly fruit: And thus he becomes an earthly man, and dead: Death ſtickes in his minde and ſoul, and man is dead to all feeding upon God, and the Son of God, who is the Tree of life. Man can no more feed upon the fruit which grows upon this Tree of life, which is Chriſt, till Chriſt awake and ariſe in the center of his ſoul, and carry him through all the Trees of temptation, or the pleaſures, pompe, and glory of the outward world, into the inward, or holy, pure element of this ſpirituall body, and pure nature, and there awaken him to eat of the Tree of life, and live for ever: And this is the way whereby I and all the Sons of God come to paſſe from

the ſpirituall death into the ſpirituall life, in the pure nature of *Jeſus Chriſt*.

Queſt. What is deaths reign from *Adam* to *Moſes*? And to *Moſes* how didſt thou come?

Anſw. From *Adam* to *Moſes* there was no law written without; all the law was within upon the conſcience, here was the rule or law, which God gave the worlds to walk by: Now the world acting againſt this light and law within kept ſin in the world from *Adam* to *Moſes*: for till the law, *viz.* given out by *Moſes*, ſin was in the world, *Rom.* 5. 13. Now ſin alwayes brings men under the reign of death, and ſo death reigned over all from *Adam* to *Moſes*: All had a law given within, otherwiſe they could have had no ſin; for where there is no law, there is no tranſgreſſion: Now mens breaking of this inward law was their ſin, and this their ſin brought them all under the power and reign of death: And thus it is ſtill; though there had been no *Moſes* to write Gods commands in outward tables, or Scripture, yet the law being written within upon the conſcience by the finger of God, we ſinning againſt this law do plunge our ſelves into the reign of death, wrath, and condemnation, we kindle the Root of the fire, and that being awakened makes our Hell, or ſelf-comdemnation within, becauſe we have ſinned againſt our light: Now by this light and law within we come to know *Moſes*, and that all the lawshe hath written are holy, juſt and good; becauſe we finde the ſame within, that he hath written without; and nothing without, but what is in ſpirit and power within.

Queſt. Who are they which ſin not after the ſimilitude of *Adams* tranſgreſſion, which till *Moſes* death reigned over?

Anſw. They are infants in years, according to ſome, who, although they ſin not actually after the manner of *Adam*, yet they have ſin and death written in their nature, according to the weakneſſe of this creation: Or they are infants in knowledge, who, although they have not ſuch full diſcoveries of the minde of God, and ſuch ſtrength to ſtand as *Adam* had, and ſo their ſin be not ſo great as *Adams*, which is to ſin after his ſimilitude, yet they have a plain law within, as before, which bids them not act, or eat that which the Lord forbids: They living contrary unto this law, fall into ſin and death: And in this childiſh condition are we all found, till the Lord quicken and ſave us.

Queſt. Art thou called immediately by the great God of Heaven and earth into the Miniſtery, yea, or nay?

Anſw. That Miniſtery I act in, I have the anointing of the Spirit which doth ſufficiently warrant my call: But as for thoſe, who are called through

Arts

Arts and Sciences and mens ordinations without this anointing, I know they are the Pillars of Antichriſt, which I cannot own for the Apoſtles of Chriſt: My calling teacheth me to renounce my fleſhly wiſdom, and to live upon the grace and love of God, commending that manifeſtation of the truth that is in me to every mans conſcience in the ſight of Chriſt.

Queſt. Haſt thou ſeen Gods face, yea, or nay?

Anſw. To ſee the inviſible God with carnal eyes I never did, nor ſhall; for no man hath heard his voice, nor ſeen his ſhape: but with the enlightned minde I have in ſome meaſure ſeen his face, nay, his heart, in the precious revelations and diſcoveries of his Son towards me in love; which Son is the face, and heart, and brightneſſe of God, opened in love, wherein he ſhews and ſpeaks forth plainly his exceeding kindneſſe and goodneſſe to all his Children: This face of God I have thus ſeen, which is more to me than a thouſand vvorlds.

Queſt. Haſt thou heard Gods voice immediately from Heaven and earth, yea, or nay?

Anſw. I have heard his voice, as I have ſeen his face, *viz.* inwardly, ſpiritually; which voice of his hath fetched me out of the grave of darkneſſe, ſin, and miſery, and tranſlated me into the Kingdom of his dear Son, where I have righteouſneſſe, peace, and joy, and that in power, which makes theſe things in me unſpeakable and full of glorie.

Queſt. Who baptized *John* the Baptiſt?

Anſw. Even he baptized him by his Spirit into his adminiſtration, who ſent him firſt forth to baptize with water; he being the firſt who was called to that baptiſme of water, had no need of the baptiſme of any other but of him who ſent him.

Queſt. Whether is *Jeſus Chriſt* the end of all figures?

Anſw. Yea, I look upon *Jeſus Chriſt* as the end and fulfilling of all types and ſhadows, he being the ſubſtance, for whoſe ſake all figures were ordained; and when he is come, the figure diſappears, or the ſhadow flies away.

Queſt. Whether *Jeſus Chriſt* baptized any with outward water, yea, or nay?

Anſw. We read that Chriſt was baptized himſelf with water by *John*, who was the Miniſter of water; but *Jeſus Chriſt* himſelf never baptized, or adminiſtred water in his own perſon, *John* 4.1,2.

Queſt. Whether *John* was a Prophet? And whether *Ieſus Chriſt* be the end of the Prophets, and prophetical figures, yea, or nay?

Anſw. *John* was a Prophet nearer the more clear Revelation of *Ieſus Chriſt*

Christ than the rest, and therefore more in the light; for a greater Prophet than *John* hath not risen, and yet as other Prophets, he was one rather upon the account of the Law than the Gospel: For he who was least in the Kingdom of God, or administration of the Gospel, was greater than he, *Matt.* 11. 11. Now Christ is the end, or fulfilling of *John*, and the rest of the Prophets, and their shadowish ministrations, and all the Lords people under the ministration of Christs reign within are made Kings, and Priests, and Prophets unto *God* in their own persons.

Quest. Whether he, whose Commission is in Ink and Paper without him, be not a Minister of the Letter, and not of the Spirit, one that walks by tradition and imitation, and not by command, and so shut out of the true ministerie?

Answ. Such an one I look upon as a Thief and Robber, because not entring in by the door of the Spirit within into the sheepfold: And though these men speak the words of *Moses*, of Christ, and other holy men of *God*, yet having no experience of the truth and enjoyment of what they speak within, hence they can be but Lip-Ministers, and make but Lip-Christians, being rather mockers of Christ and his Spirit in the Saints, than Ambassadours from Heaven to awaken Christ in mens consciences, and to set him up to reign as King and Lord in mens Spirits, which is the end of the Lord by the Ministery of those whom he sends.

Quest. Whether *Iesus Christ*, who sent forth Disciples, sent them to spread abroad *John* and his Ministery, who was a Prophet, or himself, who was the end of the Prophets greater than *John*, who baptizeth with the holy *Ghost*, in whom alone is salvation, yea, or nay? yet, who owns him sets every thing in its place, time, and season?

Answ. The end of *Christs* sending out to preach, was, that thereby the Nations might be baptized, not into the name of *John*, or *Peter*, or *James*, or *Paul*, but into the name of *God*, that they might understand and know *God*, and *Iesus Christ* whom he hath sent, that men might become the Lords Disciples, and not the Disciples of men; and so we finde the Apostles not preaching up themselves, but *Iesus Christ* the Lord, and themselves servants, Apostles, men sent to minister as they had received: And the main drift of their preaching we finde was to declare the Gospel, glad tidings of grace and peace through Christ unto the Sons of men; to open the mystery of Christ which was hidden from former ages, and to entreat men through *Christ* to be reconciled unto God, to bring to a receiving all from *Christ*, and to a placing all in *Christ*, who of God is made unto all his wisdom, righteousnesse, and redemption, and that b, way of Spirit and power, working all these in

their

their Souls: In brief, Christ sent out his Disciples to declare himself, to preach salvation in his name, and to perswade the vvorld to faith and meekneſſe, and love and ſelf-denial, &c. through their taking in Christ to work all theſe in their Souls: And yet they were to give every outward perſon, and ordinance God was to make uſe of, or had made uſe of before, its due reſpect, place and ſeaſon.

Queſt. Whether the baptiſme unto *Moſes* in the Cloud and in the Sea was outward, yea, or nay?

Anſw. The baptiſme unto *Moſes* in the Cloud and in the Sea I take not to be literal, but metaphorical, and a typical baptiſme. The Cloud typically holds forth the preſence of God, overſhadowing, protecting, and defending them from their enemies: And their paſſing through the Sea on dry ground, when their enemies were overwhelmed and drowned, holds forth the wonderfull power of God in their deliverance and defence: Theſe were two great Declarations of Gods power, and providence towards that people, by which they were baptized unto *Moſes*, that is, confirmed in the truth of his adminiſtration, and ſo taught to believe God and his ſervant *Moſes*, whom he had ſent by a ſtrong hand to bring them out of *Egypt* into *Canaan*.

Queſt. Whether the one baptiſme which *Paul* ſpake of who was not ſent to baptize, was with outward water, or with the baptiſme of Chriſt, who is greater than *John*?

Anſw. The baptiſme which *Paul* cals one is the baptiſme of Chriſt upon all his, whereby they are baptized ſpiritually into an oneneſſe of nature with himſelf; as their faith is one, ſo their baptiſme one.

Queſt. Whether that baptiſme which *Peter* witneſſeth to have, which was not the putting away this filth of the fleſh, but the anſwer of a good conſcience towards God by the reſurrection of *Jeſus Chriſt*, was with outward water, yea, or nay?

Anſw. This baptiſme the Apoſtle here ſpeaks of muſt needs be an inward thing wrought in the ſoul by the reſurrection, or appearing of Chriſt there in ſpirit, through whoſe coming the conſcience comes to be cleanſed from guilt, & ſhame, and fear, and ſo the ſoul can go unto God cheerfully and ſafely, as one ſaved through the baptiſme, or ſpiritual work of the Son of God within.

Queſt. Whether that cup of which *Jeſus Chriſt* ſayd, that henceforth he would not drink of the fruit of the wine, till he did drink it new with them in his Fathers kingdom, was an outward cup, yea, or nay?

Anſw. This cup, and drinking in the Fathers kingdom muſt needs be a ſpiritual cup, and drinking; for in the Kingdom of God there's no eating

and drinking of earthly fruit; all is heavenly, and Paradisitall; there's no eating and drinking of any thing, but what flowes from the nature and spirit, and fulnes of the Father.

Quest. Whether any outward cup be drunk in the Kingdom of God, yea, or nay?

Answ. There's no carnal sensual cup, or liquor to be drunk in this Kingdom, but spiritual liquor onely, poured out of a spiritual cup into a spiritual body.

Quest. What is the flesh and bloud of Christ, which except a man eat and drink he hath no life in him; which eating and drinking he that doth it, knows he dwels in christ, and Christ in him? Whether this be outward bread and wine, yea, or nay? And whether his flesh and bloud can be carried about in baskets and bottles, yea, or nay; seeing at Christs preaching of this, the *Jewes*, which had the letter, strove about that saying, And many of the Disciples murmured, and said, it was an hard saying, who could heare it, and turned away, and walked no more with Jesus?

Answ. That flesh and bloud of Christ which gives life to Saints must needs be spiritual, this is that which quickens, when the outward Sacramentall profits little: this spiritual flesh and bloud of Christ is his pure nature and vertue which creates life, quickens, nourishes, and feeds the soul of the Christian up in his spiritual life, and union with the Father: And when this spiritual nature, vertue, or body of Christ in spirit is given into the soul, then the soul can say in truth, I know the Son of God is come, and hath given me an understanding to know him that is true, and I am in him that is true, even in his Son *Jesus Christ*: And this *Iesus Christ* is the true God unto the Saint, and the eternall life of the Saint: and in this day the Christian knows that Christ is his by being in him, and he is Christs by dwelling in him; and he, who knows not this, hath no true Christ nor life: This the *Jews* of old, and the *Jews* in spirit still looke upon as an hard saying, that the very body and bloud of Christ must thus be eaten in spirit, otherwise no eternal life: give them the flesh that they may be sensible of, as for this Jesus in spirit they cannot receive him, because they see him not, neither know him.

Quest. The cup of blessing which *Paul* spake of to the Corinthians, who were the Temples of the holy Ghost which they blessed, which was the Communion of the bloud of Christ, and the bread which they brake: which was the communion of the body of Christ, whether was this an outward cup and outward bread, yea, or nay?

Was that one bread which they were all partakers of outward, yea, or nay?

The

The Cup of the Lord, and the Table of the Lord, which *Paul* ſpake of to the *Corinthians*, was they an outward Cup and Table, yea, or nay?

The Cup of Devils, and the Table of Devils, was they an outward Cup and Table, yea, or nay?

Anſw. I anſwer in brief, they are all to be underſtood of inward and ſpiritual things, though the outward figures and things are not to be contemned, ſo long as the Lord makes them a Table for his weak children to ſit with him at, to give them out refreſhing and comforts in their weakneſſe: But when the Lord is clearly gone out of an adminiſtration, then that becomes through Satans getting into it, a Table of the Devil, which he ſets his dark children at, to cozen them with a ſhew and ſhadow, when the truth, and life, and ſubſtance is gone.

Queſt. What is the beaſt which *John* ſaw, was like unto a Leopard?

Anſw. The beaſt is the wiſdom and underſtanding of the fleſh, or ſpirit of man, which in the various turnings, windings, appearances, and comings of it forth, according to the reaſon and wiſdom, and apprehenſions of men in the dark world of fleſh and bloud, is like unto a party coloured, or ſpotted beaſt, ſuch as the Leopard is: Hence it's written, can the Leopard change his ſpots? Can the wiſdom of the fleſh, and the beſtial man change his fowl and beaſtly abominations of all ſorts, which ſtick and grow up in his nature? Beſides, I have read of the Leopard, that it is an exceeding wilde beaſt, that cannot be tamed, very furious and malicious againſt the very image of a man, and very cunning and crafty in catching of his prey: Such is the nature of fleſhly wiſdom and fleſhly men, they cannot be tamed, but are ſtill full of fury againſt the image, or true appearances of God in man, and very cunning to prey upon the righteous ſeed, ſeeking to devour the man-childe as ſoon as ever he appears to be born in the vvorld: This is the beaſt which is like unto a Leopard.

Queſt. What is the beaſt all the vvorld wonders after?

Anſw. Some make him the Pope, but I never yet found all the vvorld wondring after him, though he be the beaſt in an outward eminent figure, and have many vvorſhippers and followers in the vvorld: But the beaſt is the fleſhly wiſdom, or ſpirit of man, which is alwayes ſetting up a falſe Chriſt or anointed one in the place and office of Chriſt unto us, either our own righteouſneſſe, or our own wit and carnal reaſon, which teacheth us to depart from God, and to ſubſiſt of our ſelves, live of our ſelves, be wiſe of our ſelves, vvorſhip of our ſelves: So that fleſh with all the wiſdom and power of it, is the beaſt that all the vvorld willingly wonders after, inſomuch that they are naturally conſtrained, compelled, and overcome to its obedience, which is their wondering after the beaſt.

Queſt. What is the beaſt, and what is the number of his name, whoſe name is 666?

Anſw. The number of the beaſt is the number of a man, though to thoſe who are deceived by him, he appears as a God that cannot erre; yet to the man that hath underſtanding, or his eyes opened through the anointing of *God*, he hath but the perfection and compleatneſſe of a man, who in the height of all his imaginary compleatneſſe and fulneſſe in himſelf, and of himſelf, is but a poor, empty, miſerable ſhadow, altogether lighter than vanity; This is the number, or ſumme of all the power and wiſdom of the fleſh; It is but an imagination of compleatneſſe and fulneſſe, it is not perfection and fulneſſe it ſelf, and ſo it leaves a man where it findes him in a poor, miſerable, imperfect, and undone eſtate: And therefore the number of the beaſt is but 666. it reaches not to the bringing of a man to the number ſeven, or to a ſtate of perfection, reſt, and fulneſſe, but ſtill leaves in the number 6. or in a ſtate of weakneſſe, bondage, miſerie, even like a poor wretched ſinfull man.

Queſt. What is the woman which *John* ſaw ſit upon a Scarlet coloured beaſt, full of names of blaſphemy?

Anſw. The woman is the falſe Antichriſtian Cainiſh Church, which rides in Pomp, and Triumph upon the ſtately wiſdom and power of the fleſh, and here cries out, what wiſdom is like unto mine? What power able to make war with mine? And in this ſtate and Pomp ſhe rides on, crucifying to her utmoſt skill, all the appearances of Chriſt in the glory and Kingdom of his father, or all higher and lower diſcoveries of *God* in his Saints, breathing nothing but bloud, perſecution, and blaſphemy againſt the Tabernacle of *God*, and them that dwell in Heaven: And ſo the falſe, and formal Church, and Chriſtian are the great vvhore, who denies the Lord to be her husband, and being married to her own fleſhly reaſon, and wiſdom, ſhe wholly bends the ſame againſt every beloved appearance of *God*, by perſecution and blaſphemy: This is the woman upon the Scarlet coloured beaſt, full of names of blaſphemy.

Queſt. Whether any come to the opening and fulfilling of Scripture, and to ſee thoſe things which *John* ſaw, but onely thoſe who have the ſame ſpirit, which *John*, and the holy men of *God* had, yea, or nay? And whether he be Chriſt that hath not the ſame ſpirit, yea, or nay?

Anſw. As all Scripture was given by inſpiration, ſo onely truely underſtood and known by inſpiration: The Letter may be underſtood by the help of tongues, and ſciences, of ſtudy and learning, and other mens interpretations, ſo far as theſe are lights to open the Letter: but the ſpirit and truth of

Scripture

Scripture cannot be ſeen and known, but by the breathings and operations of the ſame ſpirit, which the holy man of *God* had: And this is the Key of the Lord, which hath opened the Scriptures in ſome meaſure unto me, and through this power of the ſpirit of the Lord, I have ſeen the Scriptures in ſome meaſure fulfilled; And this is the power I wait upon to make good, and fulfill all that is written within and without, & he that hath not this ſpirit to rule over him in love, light, and life, is no true Chriſtian, no true Chriſt, or anointed one of *God*.

Queſt. Whether as well he that payes Tythes, as he that takes Tythes, be not Antichriſt, holding up the firſt prieſt-hood, which took Tythe by a Law, and denying Chriſt the unchangeable Prieſt, who put an end to Tythe, to the firſt prieſt-hood, and to the Law?

Anſw. If any take Tythes, as a Prieſt, of the Tribe of *Levi*, in a way of holding up ſhadows, and figures, and carnall ordinances, in room of the ſubſtance and truth of theſe, and lookes more to his own gain than the things of *Jeſus Chriſt*, this man is an Antichriſt, that denies Chriſts coming in the fleſh, and is a thief and robber, that comes not in by the door into the ſheepfold, but ſome other way. But if a man take Tythes as a Tribute and portion of the earth, which the Lord hath reſerved and given to him to nouriſh himſelf and his family, and the Church of God (for a Miniſter muſt be Hoſpitable) if a man take Tythes, though it be for preaching and his waiting upon the Miniſtery of the Goſpel, to declare what he hath ſeen and heard of God, aiming onely at the advancement of the Kingdome of Chriſt in the hearts of the people, and take onely for his livelihood in the fleſh, this man is no Antichriſt that denies Chriſts coming in the fleſh; for the Goſpel holds clearly forth a maintenance and double honour due to the preachers of it: And if but a tenth of old, were to be given for the nouriſhing of them that hold forth the ſhadow, ſurely not a tenth onely, but much more ought to be given for the nouriſhing of them that hold forth the ſubſtance. And whereas it may be ſaid that Miniſters preach up themſelves, and ſhadows ſtill, not Chriſt the Lord, and themſelves the peoples ſervants for Chriſts ſake, and many thruſt themſelves into the office of the Miniſtery for a piece of bread, and take unto themſelves this honour before they are called of God, for filthy lucres ſake: I anſwer, thoſe that are found in this poſture, I know there is a ſad viall of wrath to be poured out upon them: as for mine own part, I finde all ſorts of people rayling on me, and ſpeaking all manner of evil of me, and though the pretence be Tythes, and other grievous things that their hearts have imagined; yet the truth is, 't is not my Tythes, nor infirmities; ſo much as my light and freedom and enlarge-

ment, that makes my being an eye-ſore unto the world: For my taking of Tythes I know it is with ſo much moderation and reſpect unto all mens conditions with whom I deal, that no wiſe man or honeſt man can ever ſay I dealt harſhly, or unbeſeeming a Chriſtian with him in this buſines of Tythes: But thou takeſt Tythes? Anſwer, Wel I do, and for the preſent I finde the Lord giving me this maintenance, as an incouragement from himſelf, and ſo long as I finde it made clean, or ſanctified to my uſe, and my ſpirit not defiled, nor divided from God by it, and God maintaining my liberty of conſcience to ſerve him in my generation and place, ſo long I ſhall be free to take it with thankfullneſſe, well knowing, that nothing is unclean of it ſelf, but to him who eſteemeth any thing to be unclean, to him it is uncleaneſs.

The ſcornfull QUAKERS railing Reply refuted.

Tho Lawſon.

I Have read thy papers, and in them art thou ſeen to be full of lying, railing, accuſing, condemning, according to the ſpirit of thy Father, who was a Murderer and a lyar from the beginning: The truth thou canſt not own in another, no more than the Jews could in Chriſt: The pride and hautines of thine heart hath deceived thee through hopes to Lord it in thy dark forme, where thy folly is manifeſt to all: I call it thy dark form; where God is veiled, crucified, dead; and neither ſcripture, nor light within is made any more than a Ladder to helpe thee up into Gods throne, and here Lucifer-like, thou muſt needs be in Heaven, and there thou ſeeſt all the wayes and works that are done under the Sun, and here thou canſt call all but thine own party, fleſh, Devils, Sorcerers, and damneſt all that wear not thy mark and form, and from thy preſence they muſt go into the lake that burns with fire and brim-ſtone, among the Drunkards and Whoremongers, & Dogs, and Murderers, and Idolaters, and Ranters, and Atheiſts, and whoſoever loves and makes a lye: This is the language that flowes from thy proud pen: See, read, conſider thy papers, let the light that is in thee be judge, and the light that is in all men: And yet, like the Harlot, thou crieſt out aloud, ſuch an one is an Whore, I am none: The Prieſt rails, ſcoffes, jeers, but my tongue is a wonderfull ſtranger to all this; Thus a dark

Whoriſh

Whoriſh heart knows no ſhame: *Michael* durſt not bring railing accuſation againſt the Devil, but ſaid, The Lord rebuke thee: He durſt not rail againſt the very Devil, knowing that as he is a creature, he hath his life and being in *God*, but as he lives in himſelf, in his own will and pride, ſo he becomes a Devil: But this truth thou knoweſt not through thy darkneſſe, and ſo art found railing, and that not at the Devil onely, but men, who are made after the ſimilitude of *God*; and yet it may be the Lord may rebuke thee. Though others cannot, I can willingly let thee alone without perſecuting, impriſoning, baniſhing; I ſee all theſe things do but nouriſh Satans Kingdom in every dark form, rather than pull it down; and therefore I can pray for thee, and do thee good, and ſhew thee kindneſſe, and leave thee to ſtand, or fall to the light of *God* in thee, which is thy judge.

Rep. In the outſide of thy paper, thou calleſt me Prieſt: but why is this name ſo odious to thee? *Anſw.* Doſt thou not know that all the Lords people are Kings and Prieſts? The name upon any other account I own not: The light within thee tells thee thou calleſt me Prieſt in pride and ſcorne.

Repl. In thy preamble thou ſayeſt, *The juſt God of heaven and earth, into our hands in our meaſures the juſt ballance hath committed, wherein all my profeſſion, notion, and comprehenſion is tried and denied.*

Anſw. Firſt thy juſt ballance thou glorieſt in, is not the ballance of the ſanctuary, full of the light, truth, word, and power of God: But 2. It is the ballance of thine own corrupt reaſon, fancie, dream, full of fleſh and ſelf, of thine own weakneſſe, blindneſſe, darkneſſe: And ſo 3. This ballance is not committed to thee from the juſt God, who abhors thy peeviſhneſſe, folly, falſe viſions, but from thy father, the Prince of darkneſſe; he hath put into thy hand the unjuſt ballance of thine own wiſdom, which is enmity againſt *God*, and every appearance of *God*: And 4. in this ballance of fleſh and fancie, thou art found uncapable of weighing and trying the wayes & workings of *God* in another. And ſo 5. In the midſt of thy comprehending others, art thou comprehended and ſeen thy ſelf, and laid open to thy ſhame amongſt the Heathen. And ſo 6. Laſtly, the ballance that is juſt, which comes from *God*, haſt thou loſt, and ſo haſt nothing to meaſure, and weigh things with, which is accompanied with the Authority and light of *God*: And hence all thy reply and anſwer to me is found to be airy, frothy, ſtuffed and filled with nothing but winde and ſcorn, and ſo thou goeſt on and ſayes:

Repl. *My converſation is corrupt, and life unſavory, and I am one in nature with all the Prieſts of the Nation.*

Anſw. Here thou beginneſt to ſhew what thy ballance is; being found pre-

preſently in the corrupt will and life of the old accuſer: And here thou art but the mouth and tongue of Satan, who is alwayes accuſing, and condemning, when God is forgiving and healing: That I differ from others in their corruptions, is more through the Lords grace than my deſervings: And this grace of the Lord is that which leads me out of the wayes, cuſtomes, pride and pleaſures of the world more and more; And yet I cannot ſay, I am pure without all ſin and ſpot; for then I ſhould make God like man, a lyar, whoſe light word tells me otherwiſe; and yet notwithſtanding all the corruptions thou layeſt to my charge, I finde the Lord through grace ſtill forgiving and healing, and warming mine heart with a ſtrong thirſting after more of the power of godlines: And this keeps me from ſcoffing at any thing I ſee in thee, but the pride and folly which thou diſcovereſt plainly; which makes thee cry out, *I am rich, full, and have need of nothing*, and yet knoweſt not that thou art poore, and blinde, and miſerable, and naked, and haſt need of all things: which if thou knewеſt, would ſoon make thee meek, lowly, peaceable, gentle, doing good to all men, even thine enemies, which thou canſt not do, and ſo art not like the heavenly father, Mat. 5.43.44.45. Read that place if thou canſt, and weigh it in the juſt ballance, and put in thy ſelf in one ſcale, thou wilt ſoon ſee how light thou art, and how thy ſelfiſh carnall nature fights with the generous loving nature of God, whom thou knoweſt not by living in his nature and ſpirit: And ſo to the Queſtions.

Repl. In mine anſwer to the firſt thou ſcoffeſt at my ſaying, Chriſt is the firſt principle of pure Religion and cryeſt out, *O ſhame of my profeſſion, who at the firſt would be at the Son the fundation in* Sion, *and know not that which turnes the minde out of the earth, and leads to* Sinai: *There is a light which ſhines in a dark place; which, who are in it are in the welldoing, and in their meaſure in the pure Religion, and it who knows, in it they ſee, what the firſt principle is, and know thee to be a lyar, which light leads unto the day Star*, 2 Pet. 1.19. *Which light is before the day Star is come unto, which is the Son, and him who is come unto, is in the pure Religion.*

Anſw. From a principle are derived two things. 1. The *eſſe* or *being*. 2. The *cognoſſe*, the manifeſtation, diſcovery or knowing of a thing to be what it is; Now according to both theſe Chriſt is the firſt principle of all pure Religion: It's he who begots and works it in the heart of man, and ſo brings it into being; and it is he who diſcovers and ſhewes what the pure Religion is, and ſo brings it into knowledge; and this knowledge is drawn from a ſight and feeling of the work it ſelf upon the heart; and ſo to make ſome application of this to what thou ſayeſt, and wondreſt ſo much at, that thou wilt be religious, and that in the beſt too, even in that which

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is pure, and that without the Son of God: We ſee, heare, read what Chriſt ſaith of himſelf, *Mat.*11.27. No man knows the Father ſave the Son, and he to whomſoever the Son will reveal him: and *John.*1.18. No man hath ſeen God at any time, the onely begotten Son who is in the boſom of the Father, he hath declared him: and *John.*14.6. I am the way, the truth, and the life, and *John.*15.5. Without me ye can do nothing: ſurely then, if there be no knowing of the Father, no ſeeing of the Father, but by the Son; no coming to the Father, but by this way and means; no bringing forth any fruit, any thing that is pure without the Son, how comes it to paſſe, that ye muſt needs begin your Religion below, or without the Son? Muſt thy dark minde conſult with fleſh and bloud to make thee Religious? Or muſt we needs go to *Sinai* (as thou intimates) to make us firſt Religious? Was not *Paul* there, and what did hee learn, but to glory in that which afterwards was his loſſe and ſhame? Was he not a blaſphemer, injurious, and a perſecuter, till the Lord had mercy on him, and revealed his Son in him? Surely, methinkes thou mayeſt eaſily learn this leſſon from what is written, to make Chriſt the beginning of thy pure Religion, to make him the mover, the power, the principle, that firſt ſets thy heart aright in Religion: And this thou art compelled to ſay in thy confuſed reply, *That hee who is come unto Chriſt is in the pure Religion*, and ſo art judged out of thine own mouth to ſpeak contrary unto thy own light: And though thou wouldeſt infer from the Apoſtles words, 2 *Pet.*1.19. That there is a light which ſhines in the creature before Chriſt come, yet that light thou art faine to acknowledge doth proceed from the Son, and lead unto him: ſo that Chriſt is ſtill the Fountain, and firſt cauſe of light: and by the light of Chriſt within we come to ſee, and know, that the Scriptures are the ſure Word of God, and ſo we are led into the pure Religion, according to what is written in the Scriptures of truth: and the end of this Scripture is again to turn us unto Chriſt, who is the ſpirit and truth of the Scriptures; and ſo Chriſt is ſtill the firſt and laſt in all the diſcoveries we have of God: he is all the light we have, by night and day: and though the Scriptures are a precious light, yet all the light that is in them is but borrowed from the Son: and if we ſee them not, know them not in his light, and through his light, they may ſhine long enough before the day will break in our hearts; but when Chriſt leads us into the meaning of Scriptures, and brings us to live in the power and truth of them, which is himſelf; then by degrees it becomes day with us, and this day ſtill leads us into the pure Religion, according to what is written within, and without; and when we wander in the leaſt, is as a voice behinde us, ſaying, this is the way, walke in it, this is the old way: And this

voice of Christ alone hath such power in it, both to begin and perfect us in Religion, that without it, all we do is not well done, and so is but the sacrifice of the wicked, which is an abomination. And so to sum up this, know. 1. That ye cannot know the meaning of the Scriptures without Christ: 2. Ye cannot live the life of the Scriptures, without Christ lead ye into it: 3. Ye cannot be in the pure Religion, without Christ first work it, and bring it into being, and light in the heart: 4. Ye cannot be in the volume of the book in a clear reading of what is written, much lesse in the life and body of the book, which is Christ, the substance, without Christ himself manifested in you: And so thou, who seemest to be Religious, learn to bridle thine own tongue, otherwise thou doest but deceive thine own heart, and all thy Religion is vaine: and learn to know thine own light, who, in thine answer to my ten queries about the light that is in heathens, and the light that is peculiar to the Saints of God, sayest, that the light of Christ is the only guide to them that follow it, and besides it, there is no guide to Jew, or Gentile: And so if this light of Christ be the onely guide; surely it must be the onely guide into all pure Religion, and so the first principle of that which is pure: And thou, who criest out, O shame, art judged out of thine own mouth to be shamelesse & impudent, in scoffing at the first principle of pure Religion to be the Son of God dwelling in us.

Repl. In mine answer to thy second Question, thou denyest the Fathers work and will to be the yoke of Christ, and tellest me, *That I, who am a stranger to the first principle of pure Religion, from me is the yoke of Christ, and the burden of Christ hid, and so I am coming about the thing in words, but the thing it self is hid from me, &c.*

Answ. The *Pharisees* were full of questions: and in their fastings, disfiguring their faces, sad countenances, outside holines, great abstinence, vain repetitions, striving and contending against every thing but what themselves did, or spake, were a fit figure of this questioning generation: Thou dark *Pharisee*, thou lookest so much upon thy questions, thou canst not look at all upon the answer: If thou speak of the Person of Christ, the Mediator, which thou denyest, his work was to glorify his Father on earth, to finish the work which he gave him to do: If thou speak of Christ the manifestation of the Father in his Children, his work is there likewise to do the will of his Father, by subjecting the creature to the yoke, or will of God, that God may be glorified: so that the Fathers work and will is Christs yoke, which he was contented to be subject unto: And this is the Christians yoke, that Christ teaches the soul wherein he lives, to put his neck under, and be subject unto: And so the yoke of Christ, what was it, and what is it, but to

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be ſubject to his Fathers will? Not to be his own, but his Fathers: I came not to do my own will, but the will of him who ſent me. But what was the work of God which Chriſt had to do? Anſwer, It lay in two things: 1. To bear our griefs, and carry our ſorrows, to be ſmitten, wounded, and grieved for our iniquities, to bear our ſin, and all the ſorrow, grief, and Hell, due unto us for them. 2. His work was likewiſe to make reconciliation, and peace manifeſt unto the World, and to work mens hearts into a belief of what he hath done and wrought for them to bring about their deliverance and ſalvation: Wert thou rightly acquainted with this work, and the meekneſſe, and lowlineſſe of the perſon, who wrought it, thou wouldſt ſoon ſee this to be a great yoke and taske to come under, and do: But this is Hiſtory; and to ſhew thy ſelf wiſe, this is trampled under thy feet, and of no account with thee, and ſo thou denieſt the Lord that bought thee; and in thy dark fancie leapeſt into the myſtery, and ſayeſt, *I ſee not that which turns the creature into the work and will of God:* Here thou art upon the light within, and this thou art ſtill dreaming of, though thou know not what it is, nor whence it comes: for this would never move thee to ſlight the letter, the Hiſtory, the blood of Chriſt without, but would bring thee into a rejoycing in all the Fathers work and will, which the Son lived in.

Repl. Further thou ſayeſt, *The yoke of Chriſt is where the work and will of the Devil is lived in; for Chriſt is the true light.*

Anſw. And ſo ſay I too: The work and will of God ought to be lived in by that man, who wreſts his neck from the yoke, and ſcorns to be ſubject unto God, as his father: And thus the light tells me it is with thee, thou liveſt in the nature which ſpurns off the yoke, living in pride, and high conceit of thine own worth, in haughtineſſe, envy, and ſtrife, and this makes thee fancy thy ſelf to be a Chriſt and God; and ſo inſtead of judging thy ſelf, and confeſſing thine own vileneſſe, and nothingneſſe, thou muſt ſpeak evil of thy brother, and condemne all beſides thy ſelf; Nay, God, and Chriſt, and Scripture, and light within muſt all concurre to ſet thee up upon the Throne, to be the onely judge of the world, otherwiſe be all *Anathema:* and thus inſtead of putting thy neck under the yoke of Chriſt, and learning meekneſſe and ſweetneſſe out of his nature, thou putteſt thy neck under the work and will of the evil one, and ſo makeſt good thine own words in thy ſelf, that the yoke of Chriſt is there, where the work and will of the Devil is lived in.

Repl. Further thou ſayeſt, *I love darkneſſe, mine own wayes more then the light, and Heifer-like I wreſt my neck from the yoke, which limits the carnal, and puts a ſtop to the earthly minde.*

Answ. Thou that judgeſt another, and doeſt the ſame, doeſt thou think to eſcape the judgement of God? I know, I have no good thing in my fleſh, no more haſt thou, therefore let us bewail it together, *Rom* 7. 18. to 24. But though there be nothing good in the firſt man, yet in the ſecond all is good, and through him the firſt is limited, ſtopped, and ſtayed in my ſpirit, though thou ſee it not: and he teaches me to tremble indeed, and to abhorre my ſelf, and mine own wayes, and yet to delight in the Law of God in the inner man; and this is the yoke I deſire continually may be about my neck.

Repl. Further, thou ſayeſt, *I am telling of that faith which gives victory over the world, and yet am found in the pollutions, wayes, cuſtomes, and pleaſures thereof, and am a covetous hireling.*

Answ. I know the light within, which is much in thy mouth, but never in thy heart, tells thee no ſuch news, neither do I care much to anſwer ſuch accuſations, knowing full well from whence they come, and whither they go, and theſe I ſhall never be without whole volumes of, whileſt I meddle with this unreaſonable generation: But know to thy ſorrow, all thy railing, and accuſing, torments me not, hurts me not, nay, it does me much good. This I ſee through faith, and this faith of mine remains as a Bulwork againſt all thy rage, and the reſt of the world.

Repl. Thou ſayeſt, *I ſcoffe at ſuch, who come into the Doctrine of Chriſt.*

Answ. Thou blinde *Phariſee*, how dar'ſt thou talk of the Doctrine of Chriſt, who denieſt his perſon, and ſufferings in the fleſh, and ſayeſt, Chriſt ſuffered not, no it was that onely which was born of the Virgin which ſuffered, and yet thou mayeſt hear even this alſo called Chriſt the Lord, *Luke* 2. 11. Wilt thou talk of yea, and nay, and thou, and thee, and yet deny the great Declarations of the Goſpel as no true Doctrine: Thou blinde guide, know that thou art ever out of the Doctrine of Chriſt, and when thou crieſt out, lo here, lo there, I am Chriſt, come buy all of me, this is a Doctrine I cannot but ſlight; nay, abhorre, and that becauſe it is not according to the Doctrine of Chriſt: and thy proud ſpirit the Lord abhors, which muſt pick and chuſe, and obſerve here and there a letter, or phraſe of the Goſpel in the outward man, when as in thine heart thou denieſt the high great things of the Goſpel, and ſo art ſtraining at a Gnat, and ſwallowing down a Camel.

Repl. *But I live in pride, and devour the creation upon my luſts, and think it ſtrange that others run not into the ſame exceſſe of riot.*

Answ. My rejoycing is this, the Teſtimony of a good conſcience, that from the day of my beginning to taſte of the love of the Son of God, I could never

never ſlight his pooreſt Members under any form, but if many have ſlighted, abuſed, and diſowned me, becauſe I have ſeen their nakedneſſe, this their weakneſſe I cannot help, all that I wiſh to them all, is health and ſalvation in the Lord.

As for my devouring the creation, and thinking much of others, becauſe they run not with me into the ſame exceſſe of riot: All this proceeds from thy darkneſſe, which is the ſtrongeſt power that rules thee; and when thou haſt little to ſay, thou ſayeſt the old leſſon over again, and confuteſt me paſſing well with railings and ſlanders; this darkneſſe in thee can ſee no faults at home, nor cover any fault abroad: Neither do I deſire thee to ſpare me, for I ſee thou haſt no love, or light that overcomes in thee, therefore go on; when thine envy dies, thy form will wither; for envy is the ſupport of thy form: If thou hadſt the faith of *Gods* elect, which thou ſayeſt I am a Reprobate unto, that would work in thee by love, and this love would be univerſal to all the ſeed of *God* in any form, or way of God, and ſo thou wouldeſt with the Apoſtle become all things to all men, that thou mighteſt gain ſome: But in this there is a great myſtery, which thou canſt not ſee through the ſcantineſſe of thy love, which muſt have all look with one face, or form, otherwiſe it cannot love.

Repl. Thou telleſt me, I ſay, the *Croſſe* of *Chriſt* is the crucifying, ſuffering, and dying in the fleſh, &c. and in thine anſwer thou ſayeſt, *Behold my ignorance again appears*, (this he ſcoffs at three or four times, that the *Croſſe* of Chriſt ſhould be his ſufferings,) *and ſo to be alive in the fleſh, am I made manifeſt, and dead to the life of God.*

Anſw. The Croſſe of Chriſt comprehends three things in it.

1. His ſufferings for us in the dayes of his fleſh, from the beginning of his appearance, to his Crucifying at *Jeruſalem.*

2. His ſufferings in us, during the time of our ſtay in *Sodom* and *Egypt*, all which is the time of our ignorance and darkneſſe, wherein we crucifie the Lord of glory; now we live, fleſh, and ſin flouriſhes, and Chriſt is as one crucified, dead, and buried unto us.

3. It comprehends our ſufferings in the fleſh after his example, which is our witneſſing his *Croſſe*, and this begins when Chriſt ariſes from death to life in us, and appears reigning; Now we ſuffer and die with him, and are contented to be emptied of all our glorying in the fleſh, as *Chriſt* was, this is the time of our ſuffering, and of *Chriſts* living; And this ſuffering in our ſinfull fleſh and nature, is the happieſt day with us that ever began; For this ſuffering goes before our glory, and alwayes ends in the Crown: For if we ſuffer with him, not onely in reproaches, revilings, and perſecutions

without from the world, but likewiſe inwardly, in having all our glory ſtained, and our luſts, and ſins ruined; if we thus ſuffer, we ſhall likewiſe be glorified together with him: And now to apply this to what thou ſayeſt; The ſufferings of Chriſt in the firſt of theſe ſenſes, I know, is made as a thing of nought with many a carnal heart, who looks upon this onely as a figure, type, and ſhadow; as if Chriſt came into the world to ſuffer ſo much at the hands of ſinners, onely to act his part upon a ſtage, and ſo after a flouriſh to go out, and to purchaſe thereby no redemption for the poor ſons of men: But friend, look into the Scriptures, and be aſhamed of thine ignorance in this matter, was all this no ſuffering of Chriſt, no part of his Croſſe? Doth not *Peter* tell us, Chriſt ſuffered for us in the fleſh, 1 *Pet.* 4. 1. and was there not a real thing done by it? And therefore the Scriptures ſay, once he appeared in the end of the world, to put away ſin by the ſacrifice of himſelf, once he appeared: And in another place, the way into the holieſt is by the bloud of Jeſus; not by our bloud, as if we were our own Saviours, but by the bloud of Jeſus: And Chriſt laid down his life, a ranſome for many: And we are redeemed, not with Gold and Silver, but with the precious bloud of the Son of God: Why cannot all this Doctrine be remembred, as well as thou and thee? Is not this that Croſſe of Chriſt, which is fooliſhneſſe to them that periſh, and a ſtumbling block to the wiſe *Jews*? And did not the Apoſtle preach through this Croſſe reconciliation to the world, and forgiveneſſe of ſins to all that believe, *Rom.* 3. 24, 25. *Eph.* 1. 7. 1 *Joh.* 1. 7. *Heb.* 9. 22. to the end, 10. 10. Do not all theſe places ſpeak of Chriſts crucifying and ſufferings, in which croſſe lies the foundation of our comfort and ſalvation? And muſt all this ſtand onely for a figure and cypher? Is thine heart ſo lifted up to deſpiſe what Chriſt hath done, and ſuffered for thee? Surely then thou haſt no lot nor portion in this matter: But *all this is hiſtorie, and hath wrought in me (thou ſayeſt) we dying and ſuffering in the fleſh, and ſo I am ſtill a ſtranger to the croſſe of Chriſt*: But friend, before thou judge another, judge thy ſelf, and lay thy foundation low, otherwiſe thy building will fall: Lay it in the bloud of Chriſt, otherwiſe there's no remiſſion, no ſalvation: Then deſcend into thine own heart, and ſee how Chriſt hath layen bleeding under his croſſe, how thou haſt made him to ſerve with thine iniquities, and whether this have touched thine heart to bleed with him, to ſuffer, and die with him in thy fleſh, 1 *Pet.* 4. 1. And conſider now, if thy pride live, thou thy ſelf, and thy will live, then Chriſt is ſtill under his croſſe to thee, and thou canſt not bear witneſſe unto his croſſe, but if thou, even thou thy ſelf art dead, and crucified with Chriſt, then thou knoweſt his croſſe, and art conformable to him in death; and then thy ſin and fleſh will die, and thy painted holineſſe,

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thy blameleſs life, thy ſtrictneſſe, righteouſneſſe, and all thine obſervations will die, and wither too in juſtification, as it was with *Paul, Phil* 3,7,8. And ſo thou wilt glory in nothing but Chriſt, and what he acts for thee, and works in thee, who was dead, but now is alive for evermore; and ſo thou wilt empty thy ſelf of thy ſelf, thou wilt be nothing, baſe, and vile in thine own eyes, humble, meek, and lowly: But this thou art a ſtranger unto, and ſee the root of thy ſins remaines within, in the pride of thine heart, and this makes thee binde heavy burdens upon others, but if they want thine helpe, thou wilt not touch it with one of thy fingers: they muſt look for nothing but *Pharaohs* cruelty and chiding: As for mine own part, I look for nothing from man, my help is in the name of the Lord, and my ſhare in the croſſe and death of Chriſt, and in his reſurrection; I look for no help from man, who is a lyar: And this lyar in thee tels thee, I am an enemy unto the croſſe of Chriſt, live in the fleſh, dead to the life of God: But to thee I ſay, ſo long as mine own heart condemnes me not, I can ſee mine enemy is ſlain, my will crucified, and I am quickened to paſſe more and more into the life of God; A ſenſe of this within upon my ſpirit makes void all the accuſations and condemnations of the world.

Repl. *But thou telleſt me, I minde earthly things, my God is my belly, & I have got the Tythes of two Pariſhes to maintain me in pride & fulneſſe.*

Anſw. Though the old man minde the earthly with thee, yet Chriſt in me minds the heavenly, and he teacheth me to make the Father of all my comforts, not my belly, my God: Further know, my Tythe of two Pariſhes is not ſo much of mine own getting, as thy Pigge, and Duck, and maintenance thou getteſt from ſilly women in their husbands abſence, for ſaying an old tale over that thou hadſt ſaid fourty times over before: If thou wilt know where this was, ask thy conſcience, and that will tell thee: As for that providence that feeds me and thee, thou knoweſt it not, and ſo art angry at all which God gives unto thy fellow-ſervant.

Repl. *Further (thou ſayeſt) I reproach ſuch, who run not into the ſame exceſſe of riot with me.*

Anſw. As for exceſſe in evil, the grace of my God teacheth me to abhorre it, and ſo I cannot chuſe but reproach ſuch with it, who run into it; but if I ſee men modeſt, ſober, and ſcrupleing outward things, as Tythes, or the like out of meer conſcience, ſuch I cannot but own and love, eſpecially, if I ſee them free from pride and glorying in what they do, which is the ſpoil of all.

Repl. *But thou ſeeſt deſtruction to be mine end (thou ſayeſt) and an Antichriſt I am, and all Tythe-mongers,*

Anſw.

Anſw. Yet ſurely with *God* there is mercy, and I ſhall look to him, not man, to be ſaved: Further, thou knoweſt he is an Antichriſt, who exalts himſelf, and denies the Father and the Son, this is Scripture; not he, who takes Tythes, or denies Tythes, that's not Scripture; And ſo though thou denie Tythes, yet thou art ſtill an Antichriſt, who exalteſt thy ſelf, not the Father and the Son: Therefore look to it, that deſtruction and condemnation be not thy portion for ever.

Repl. *Further, thou ſayeſt, though I have glorious words of Chriſt, yet I know not the Croſſe of Chriſt, being alive in the fleſh, not crucified, not dead to ſin, for where the dying is, that nature is limited, &c.*

Anſw. Here thou makeſt a vain repetition of Words, and, like the *Phariſee*, thou canſt acknowledge no truth in another, for this would ſpoil the ſale of thy perfect form: Hadſt thou read mine anſwer with underſtanding, thou mighteſt have learned in it, that the Croſſe of Chriſt muſt be paſſed under by every truely anointed Chriſtian, as well as by Chriſt, the head; And ſo we muſt ſuffer in our fleſh, as he did in his fleſh, and when we thus ſuffer, the man of ſin is crucified and limitted: This thou mighteſt have ſeen in mine anſwer, hadſt thou eyes to ſee, but the pride, and fulneſſe of thy fleſhly heart hath cloſed them up: As for my dying, and ſuffering in fleſh, and ſin, I deſire the juſt God, not unjuſt man, to be the Judge; he knows what ſin is, and the dying is, but the heart of man is deceitfull above all things, and knoweth nothing by nature of the ſpirituall things of God: If thou hadſt the Lord, the juſt Judge, in the midſt of thy ſpirit quickened, he would have ſhaken thee out of thy earthly heaven, and digged up that root of bitterneſſe out of thine heart, which ſprings from the bottomleſſe pit in thee, which root hath been ſpared through thine own indulgence to thy ſelf, as that within thee beares thee witneſſe.

Repl. Thou telleſt me, *The croſſe is fooliſhneſſe to me.*

Anſw. It is ſo to reaſon in me, but to faith, it's the power of God, and the wiſdom of God: to thee indeed it is fooliſhneſſe, who inſtead of beleeving in the croſſe of Chriſt, makeſt nothing of the bloud of Chriſt ſhed at *Jeruſalem*, and ſo art fondly prying into the myſterie, before the foundation be laid.

Repl. Thou ſayeſt, *When I am ſearched into, I am found an Alien to the ground of truth, and yet through the pride of mine heart, I ſaid to ſuch as I had formerly bewitched through my lies in hypocriſie, that the queſtions were low and ſimple things.*

Anſw. Thou, I ſay, art not capable of diſcerning, either the truth, or an Alien from it, who haſt no other ballance, but thine own weak reaſon, and

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dream to weigh things with; As for my bewitching any through my lies, let them ſpeak and ſhew me what errour, or ſin, or miſchief I ever perſwaded them unto: If they came to me, they were welcome, if they are nearer to God, 'tis well; if further off, that's ill: I never did much glory in their company, ſince I found them carried about with winde and fables; As for thy queſtions, thou ſeeſt I make a ſober anſwer without bitterneſſe, or railing; though ſome of them I found alike, and ſome of them I know not what: This I know will grieve thee, to ſee thy glory ſtained and ſlighted never ſo little, ſeeing thou art the Phariſee that gloryeſt in thy queſtions.

Repl. Thou ſayeſt, *The leaſt meaſure of the life of the kingdom is hid from me.*

Anſw. The life of the kingdom begins in the croſſe of Chriſt; ſince this hath had it's power in me to my crucifying and ſlaying in any meaſure, I have found the life of the kingdom ſpringing up, and in this kingdom I have ſome meaſure of righteouſneſſe, peace, and ſo it is not altogether hid from me: But thou rebellious wretch, where wilt thou begin to enter into the kingdom where life is, who lookeſt upon the croſſe of Chriſt as a fooliſh thing, and makeſt his ſufferings, and crucifyings in the fleſh no croſſe, no part of his croſſe; and ſo ſwine-like trampleſt under thy feet the precious bloud of the Son of God, and makeſt it veil to thee, & ſo knoweſt not where life begins: though the croſſe of Chriſt, without in the fleſh, and hiſtory thou mayeſt read, and learn ex actly too, and yet not begin the life of the kingdom, without the vertue and power of it crucifie thy ſelf, and fleſh, and arm thee with the minde of Chriſt, to empty thy ſelf of all thy glory, and to humble thee at the feet of God to death, as Chriſt did.

Repl. But thou ſayeſt, *I uſe my tongue, and ſay, the Lord ſayth, when I have nothing but the letter, and harlot-like trim my ſelf with it, and ſit in an high ſeat in my imaginations, even above the ſeed, which by the fowls of the aire is devoured.*

Anſw. The letter of the Scriptures, being a declaration of the minde, and love of God to man, I look upon as one of the choice veſſels of the Lords ſanctuary; and the fleſh, body, and ſufferings of Chriſt to purchaſe, and make peace for us, I look upon as a veſſel, without which the Lords ſanctuary cannot be furniſhed with the Oyle of life, or the beginnings of ſalvation: This letter concerning Chriſt, eſpecially, together with all the reſt of the Scriptures, I look upon as a precious mercy, and light unto the Sons of men; And yet all this, without the meaning and fulfilling of Scriptures in us, and to us, by the anointing of the ſpirit, availes nothing unto our ſalvation and inward conſolation: ſo that letter and hiſtory, joyned with the

ſpirit of the Lord, opening, and ſealing the meaning and ſubſtance to my ſpirit, is the Word of the Lord to me; And friend, this tongue of mine, which thou ſayeſt I uſe, was given me to this end, to uſe againſt all ſuch, as ſhall no leſſe than commit fornication with the letter, when it ſeems to favour their weak imaginations and formes, but yet cannot endure to unite with the meaning, and myſtery couched, or vayled under the letter; And thus it is with the Quakers in their carnall tremblings, Cattle of Tythes, Prieſts, the word Maſter, Father, the titles of thou, you, yea, nay, and the like. In theſe things their ſouls are drunk with the letter, and made they are againſt all interpretations and meanings put upon the letter, though by the Lords ſpirit; but in the great things of Chriſt, and reſurrection, and judgement, and heaven, and hell after this life, here the letter is prophanely trampled upon, ſlighted, abuſed, contradicted; and their fancie, meanings, and ſenſuall interpretations muſt be all the Scripture in ſuch matters; and ſo ſometimes they are glorying in the letter, but cannot endure the meaning, and fulfilling; at other times they are glorying in the myſterie, and meaning, but cannot endure the letter: See here, friends, what a noſe of wax, as the Papiſts call it, ye make of the Scriptures of truth, and how they are wreſted by you, as by all other dark forms and profeſſions, onely to uphold your golden image, that your own fingers have made: This I cannot paſſe by in you with ſilence, neither that high ſeat ye ſeek to creep into, even the ſeat of *God*, crying out lo here, lo there, I am *Chriſt*, I am wiſe, I am perfect, without all ſpot: All this is ſo manifeſt againſt both, letter, and meaning of Scriptures, that though I ſhould hold my peace, the ſtones in the ſtreet would cry out againſt you. And ſo thou, who ſayeſt, I harlot-like trimme my ſelf with the letter, take heed how thou harlot-like trimmeſt thy ſelf with Gods glory, that others may ignorantly worſhip thee for *God*, who art a poor broken idoll: And take heed how by talking of a light within, which I own in it's place, thou prophanely deſpiſeſt what is written in the letter, ſeeing that alſo is a light that ſhines in a dark place, and ſo to be owned of us too: And take heed, how in thy high-flowen lofty ſpirit thou be not found in that which thou condemneſt in another, *viz.* among the fowles of the ayre, ſeeking to devour all the precious ſeed of *God*, that is ſown in any form, or people beſides thine own.

Repl. *But I would deceive ſuch, thou ſayeſt, who are going right on their way.*

Anſw. If by way thou underſtand a following of Chriſt in the way of life, ſuch I cannot deceive; for no man can pluck ſuch out of Chriſts hand, he and his father are greater than all, and ſufficiently able to preſerve all theirs from

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all deluſions, and pollutions of men: If thou mean by their way, mans way, or thy way, which is a way of ſenſe, and reaſon, and fleſh, ſuch as are going in this way, my deſire is to undeceive: But in any way of God be as ſtrict, and holy as the will, or rather as the grace of God ſhall teach you to be, onely have a care, that ye begin not in the ſpirit, and end in the fleſh, and ſo ſtick in the waſhing of the cup, or platter, or out-ſide, when the heart is proud and lofty, and doth all it doth to juſtifie it ſelf with the proud *Phariſee*.

Repl. *But thou ſayeſt again, I know not the Croſſe, which is the power of God to them that are ſaved, and the bloud of his Croſſe, who makes peace I know not, and ſo am unwaſhed in the bloud of the Lamb, a Sow wallowing in the mire, that's my figure: I wallow in pride and covetouſneſſe*, &c.

Anſw. Through the bloud of the everlaſting covenant, I have ſeen and believed the love that God hath to me, and I own the bloud of his Croſſe, who hath made peace for me: This, through faith in it, becomes the power of God to ſave me; and this Croſſe, having its efficacy upon my Soul, becomes the ruin of Satans Kingdom in my fleſh: And now I am not aſhamed to tell thee, I know no mire I wallow in, but that of ſcandals, reproaches, accuſations, ſlanders from Satan and his Spirit, who rules in the dark world; and yet through the power and vertue of the Croſſe, am I freed from fear of this mire, and this power carries me forth out of the mire of corruption, and teacheth me to die dayly, to live more to him, and in him, who is my life and Saviour: And this I know is accepted, according to what I have: And now, who art thou that condemneſt? It is God that juſtifies, and ſets me free from the reign of ſin and death, though I finde ſtill enough in the fleſh within me, to keep me humble and low, yet thou, who wilt needs be my judge, know, that in the midſt of all Satans railings, and accuſings, and condemnings of me by thee, I can ſweetly behold the Lord cauſing all theſe things to work together for my good, and eaſily making void thy condemnations.

Repl. *Further, thou telleſt me I take upon me to tell what the flaming ſword is, and gheſſe one thing and another thing.*

Anſw. Here thou art ſtill in the image of thy father, either railing, or ſcoffing, when thou knoweſt not what to reply, or ſay. It ſeems thy queſtions were ſo deep in thy conceit, that none could anſwer them, but by gheſſing, and ſo they might be in thy double doubtfull ſenſe: Didſt thou ever hear of the Oracles of old among the Heathen, whither people reſorting to ask the event of things, the ſubtle Devil alwayes gave forth his anſwers in a double doubtfull ſenſe, and by this trick he kept up his credit in that blinde generation: Juſt like his anſwers then are thy queſtions now, alwayes taken

in a double ſenſe, and when they are anſwered in the Letter, then thou flyeſt unto the ſpirit; and when they are anſwered in the ſpirit, then thou flyeſt unto the Letter; and ſo like thy father, between both, thou ſeekeſt to maintain thy credit among thy blinde friends: for that's thy God, thy credit; and yet it may be God may open thine eyes, I can but gheſſe at it, ſeeing thou haſt ſo willingly denied the Lord that bought thee: But to thy reply that may be doth not make mine anſwer a gheſſe, but lets thee underſtand, that the flaming ſword is a real thing in both thoſe ſenſes I named: And with this ſword God will confound and deſtroy all proud perſons and things for ever; And though thou ſee it not yet, my joy is, that this ſword of the Lord hath kept me from the forbidden Tree, and put me in minde of the new and living way of coming to the Tree of life, which is by the bloud of Jeſus: Thus the Law, and the fierceneſſe of the wrath of God, which cuts me off every way from entring into life through mine own power and merits, puts me upon the way of the Goſpel and free grace, which is, to enter into life by believing on him, who juſtifies the ungodly, and ſo to be ſaved by the power and merits of *Jeſus Chriſt*: And though thou tell me of deceit, guile, covetouſneſſe, hypocriſie, doubtfulneſſe, which the ſword takes hold of; Yet I tell thee again, the ſword of the Lord in me hath cut down the Tree, where theſe things grow, and I am riſen from their power, and covet dayly to finde the power of the Croſſe, to crucifie theſe things in me more and more, that ſo I may be more freed from all theſe works, which the ſword takes hold of, and ſo *Jacobs* portion, even the Lord, is ſtill mine for ever, notwithſtanding all thy gheſſing at my pride, covetouſneſſe, *&c.*

Repl. *Another great fault thou findeſt with me, is, that I am called of men Maſter, which Chriſts forbids.*

Anſw. Sometimes thou art in the meaning, and denieſt the Letter, as in the Croſſe of Chriſt; here thou art low in the Letter, but denieſt, or elſe knoweſt not the meaning; and therefore art thou found in the thing and power, of the name Maſter, but grudgeſt another the form, or name outwardly of Maſter: Thou ſayeſt I am called Maſter, and ſo I am through mans courteſie without any affectation of mine: But thou thy ſelf loveſt to be the Maſter and Father of anothers faith, the Chriſt, the high one, which Chriſt forbids; though thou art a poor drop, a worm defiled with errours, blindneſſe, and ſins like others of the ſons of men.

Repl. But thou ſayeſt, *I am telling of the* 3. principle of the elementary world, of the ſtrong word, and much more, which I received from the mouth of the Germane vvriter *I. B.* not from the mouth of the Lord.

Anſw. As for my uſing an expreſſion, which ſets forth the life of a truth, what

what matters it whose the words were: If I had borrowed an answer out of *Behemen*, I should soon have heard thee set down the place; which had been something indeed, though I know it as lawfull for me to use another mans words and speeches, so as I am made one with the thing in mine own spirit, as it was with *Paul*, to use the saying of an Heathen Poet.

Repl. But thou tellest me *I am telling of the language of Egypt, and in the same thing I witnessed against, am I found.*

Answ. Here thou seemest to confesse contrary to the minde of thy father, that I speak a truth, yet to save thy credit, because thou thy self art guilty of the language of Egypt, thou sayest, *I have got the language of the* Israel *of God, but the* Egyptian *speaks them*: Is not this a brave come off? But stay notwithstanding this fine trick, thou mayest still be an *Egyptian*; For the *Egyptian* is one, who wars in his heart against all the Church of God, that grows not up out of his form: And the *Egyptian* is one, who for uniformities sake, can endure to hear of no variety of gifts, dispensations, or administrations of God: And thus thou, and thy sect, are in the proud *Egyptian* spirit: *I* know other forms have too much of the *Egyptian* too; and this makes them have bitter envyings and strivings one against another; but the *Egyptian* in thee exceeds them all: for thou, *Diotrephes*-like, lovest the preheminence, thou must be the top and head of all; and so art breathing out fury and madnesse against all others, under what form, or way soever, as if *God* must needs forget all to honour thee.

Repl. As for any thing *arising, which strikes at my images, idols, groves, and makes me angry*, as thou sayest:

Answ. Let the Lord arise, and sweep them all clean away, I shall not murmure, but be glad to see the Lord exalted within and without, and to see all the Sons of *God* learn to know one another more in spirit, and in the Lord; lesse in flesh and form: Neither is there in me any war at all against any appearance of God in thee, or any other, but onely against the *Egyptian* that exalts himself in any. But thou tellest me.

Repl. *I preach and pray for greatnesse.*

Answ. And yet I tell thee, if that had been mine aim, I might have been as great in esteem as other men; But on the contrary, I am content to be despised, hated, and evil spoken of by all the *Egyptians* in the world. But,

Repl. *I give flattering titles, and use heathenish words of salutation, which I have no example for in Scripture.*

Answ. Something thou must say, because thou art an *Egyptian*, If thou say *thou* to me, or *you* to me, the *Greek* hath but one word for both, and both is all one to me, who knows the Kingdom of *God* stands not in observation;

If thou ſay, *yea*, or *yes*, *nay*, or *no*, all is one to me: for Chriſt aims at nothing but this, that men ſhould be faithfull and plain in all their words and carriage, one towards another; And if thou pluck off thine hat, or not, all is one to me, though another it may be cannot bear it: If thou wilt be like the Horſe, or Mule, without wagging, moving, ſpeaking, for fear of offending thy dark fancie in being guilty of ſaluting, then be ſo: It becomes thy religion well, to be like the beaſts, unreaſonable. There is example enough in Scripture for all the ſalutations I deſire, or uſe: but thine eye is Divine, and thou takeſt ſo much onely, as will ſerve thy turn, and no more: but a little to help thee, though I cannot flatter thee, read, *Gen.* 32. 4. *and* 33. 4. *to* 16. when thou haſt made good uſe of theſe two Scriptures, to do thee good, I ſhall ſhew thee more.

Repl. Further, about mine anſwer to what the language of the wilderneſſe is, thou pretendeſt how that *I conform my ſelf to the faſhions and practices of the world, contrary unto mine anſwer, and whether that be ſo, or no, then biddeſt my conſcience, and all that know me judge.*

Anſw. Friend, thou keepeſt much ado about my conſcince, faine thou wouldeſt be Judge and Maſter there: But my conſcience watches to hear the Lord, not man, ſpeak; unto him it boweth, not to thy broken idol: And that within me, and all thy friends that know me, cannot but bear me witneſſe, that through the grace of God, I am made to walk much contrary unto the world: I do not ſay I have gotten a full conqueſt over all the Relicks of the world in me, and yet through the grace of *God*, I can ſee the world under my feet; and I can ſee the Lord at this work of crucifying me unto the world, and the world unto me more and more: And this is the ground of all my glorying in that, wherein I appear contrary unto the world. Further, thou ſayeſt I told thee:

Repl. *There was a time when I was much troubled about taking of Tythes, oppreſſing of people, and about faſhions and wayes that were lived in, ſo that I could not ſleep in the night, and that I was minded to take my ſelf to ſome honeſt calling to provide for my family.*

Anſw. Here thou haſt ſerved me as thou doeſt the Scriptures, ſomethings thou haſt added, and ſomethings thou haſt left out: The truth is, I heard a great clamour, as I ſtill do, about Tythes, what an oppreſſion and grievous thing it was, as men pretended: this made me wait to hear, what the Lord would ſpeak touching this matter; and through waiting, I found this great out-cry againſt Tythes to be a wile of Satan, to diſhearten, and deſtroy the beſt of the Miniſtery, that in their ruine every carnal form might advance it ſelf, till all were confounded; and further I learned, that few ſcrupled Tythes

out

out of pure conſcience and tenderneſſe, but out of meer covetouſneſſe and envy: And in this manifeſtation I have freedom to take it, and yet I oppreſſe none: & thou who crieſt out ſo much upon Tythes, as if all the world were reformed, if Tythes were taken away; Oh this unclean filthy thing called Tythes! Friend, look a little into the Goſpel, and there thou ſhall ſee it manifeſt, that there is no Perſon, place, or thing without can defile a man, onely that which defiles is within, and comes from within, *Mat.* 13. 11, 20. and *Act.* 10, 12. to 29. There thou mayeſt read of *Peters* ſcruple of going unto the Gentiles, that were legally unclean, and how the Jewes in the next chapter ſcrupled the ſame, *Act.* 11. 2, 3. And yet afterwards God makes it clear to them by his ſpirit in a viſion, that what they ſcrupled as unclean, he had made clean: therefore friend be not too haſty and angry, that the unclean thing of Tythes, as thou ſayeſt, is not yet taken away: cry not out ſo greedily, 'tis ſwines fleſh, 'tis an abomination; for thou knoweſt not the freedom of the Goſpel in outward things, where the conſcience is made clean, neither doeſt thou know, but that which thou crieſt out ſo much againſt, even Tythes, is made clean in thy brothers conſcience.

Repl. *But thy heart is hardened, tenderneſſe loſt, thy conſcience ſeared, and now in the ſtreets of the great City haſt thou ſlain the witneſſe.*

Anſw. Whilſt I was in the great City, I know the witnes was ſlain, Chriſt lay as one dead and put in his grave to me: but ſince the Father was pleaſed with a ſtrong hand to bring me out of *Egypt*, and to lead me unto *Canaan*, I finde the witneſſe raiſed from death to life in me, and he followeth me with goodneſs and mercy; though Satan and the world with violence and fury: This witneſſe within, Chriſt in me, keeps my heart ſoft, my conſcience tender; and he is mine, and I am his, and with him there is mercy that he may be feared; and he keeps me out of the great City *Sodom*, that he may live and reign in me for evermore. But thou telleſt me.

Repl. *I have libertie to act unrighteouſneſſe: thou art merry in the fleſh, thou canſt laugh and jeer tender conſciences, and ſcorn ſuch as are not in the ſame fleſhly libertie which thee, thou canſt now oppreſſe an whole Pariſh, and live by diſhoneſt gain, and make merry with Ranters, feaſt, drinke, hunt, card, &c.*

Anſw. There was, and ſtill is within me, more and more that which hath, and doth paſſe ſentence upon theſe and the like unrighteous acts, finde the faithfull, and true witneſſe judging, and pleading in me againſt theſe cruell bloudy enemies, and what I am guilty of in any of theſe particulars, thou comeſt too late to be my judge; there is one in the midſt of my ſpirit, whom thou knoweſt not, he hath rebuked and ſaved me through his grace, and

and ſo the lying ſpirit in thee is cozened of his prey: as for my jeering tender conſciences; I know what it is to grieve and wound ſuch, and to offend one of the leaſt of the little ones, that believe in Chriſt; I know liberty of conſcience is the great intereſt of all the people of God in the Nation, and a thing which I cannot, but ſtand up and plead for according to my light in my generation: Neither ſhall all the indignities and injuries that I meet with, from any in the world, ever make me to plead for bonds, or fetters, or burdens to be laid, and put upon tender conſciences; and in this I ſpeak the truth before the Lord, I lye not.

Repl. *But thou telleſt me, I am a Ranter.*

Anſw. I know blaſphemy againſt the holy Ghoſt ſhall never be forgiven unto men, and that it is impoſſible for thoſe, who have taſted of the heavenly gift, as many of the Ranters have, if they fall away, to be renewed again unto repentance; and that I have abhorred the blaſphemous filthy talk and practice of Ranters, I can ſpeak it with comfort to the praiſe of God, my Father; and that there are ſuch amongſt us, I cannot remember it in ſecret, without thinking what a ſad judgement of God it is, for men to be given up to ſuch ſtrong deluſions, to believe lies: ſuch as theſe are the ſhame of our Nation, and the great abuſe of our preſent liberty: And yet let not the high-minded Quaker glory over theſe poor deluded Ranters, ſeeing publicans and harlots ſhall enter into the kingdom of God, before the loſty Phariſees.

Repl. *Thou ſayeſt further, out of the old bottle I poure out ſcoffes; and yet profeſſe Chriſt in all.*

Anſw. Why hath Satan filled thine heart with nothing elſe but lying? How many ſcoffes doeſt thou finde in my papers I ſent thee? Look, ſee; and how many times doeſt thou finde me ſcoffing, and yet profeſſing Chriſt in all? What thou in the pure Religion, in the ſtrength of the light within, and yet all along at Satans work; remember, that if for every idle word, ſurely for every lye, thou muſt give an account at the day of judgement. Thou telleſt me;

Repl. *Chriſt is all among them who have put off the old man and his deeds, and thou quotes a place,* Coll. 3. 4. 10, 11. I anſwer,

Anſw. Surely then Chriſt is not all with thee, who haſt not put off thine anger wrath, malice, blaſphemy, lying, ſcoffing, which every page, if not line, in thy vain paper makes abundantly manifeſt to thy face againſt thee; all theſe proceeding from the old man in thee makes it plain, that Chriſt is not all in thee; and therefore art thou a ſtranger to the elect of God, to the holy and beloved ſeed, who are alwayes putting on bowels of mercies, kind-

neſſe

neſſe, humbleneſſe of minde, meekneſſe, longſuffering, forbearing and forgiving, even as Chriſt hath forgiven them in love: But to give thee thy due praiſe, thou haſt ſpoken one truth: Chriſt is indeed the glory and fulneſſe where he is manifeſted in power to caſt out the ſtrong man and his deeds: when I finde it ſo in thee, I ſhall yield thou haſt had a fit of real true trembling: But inſtead of looking home, thou art found ſtill at thine old trade, and telleſt me:

Repl. *I have not put off the deeds of the old man, when there was ſome tenderneſſe in mee, and ſome deſires to come out of pride, oppreſſion, coveteouſneſſe, all is gone, and I am found among the fleſh-pots of* Egypt, *and had better never to have been born, than to make ſhip-wrak of that tenderneſſe once known by me.*

Anſw. This is but the old leſſon over, and over, and over again, like a Quakers Sermon, and as heathens prayers, full of vain repetitions: And by this I know what he is to expect, that reveales a ſecret to a ſcornfull Quaker: Yet know, I am ſo tender ſtill, as to abhorre pride, oppreſſion, coveteouſneſſe, neither do I perſecute, or deal unrighteouſly with any, as many great pretenders have done with me, and ſtill doe at this day: But God hath delivered, and doth deliver, and will deliver me from every ſnare and gin of unreaſonable wicked men; and he it is that keeps me from making ſhip-wrak of tenderneſſe, faith, and conſcience.

Repl. *Further thou telleſt me what is done in the wilderneſſe, there is the way of holineſſe known and walked in, which the unclean walk not in, but the redeemed, in which is no erring,* Iſa. 35, 8. *Which way is a way of holineſſe which I am not in,* &c.

Anſw. Here's a good wilderneſſe indeed, but thou haſt loſt thy way thither, and art found erring and wandring in a wilderneſſe where no water is; and ſo art not found drinking in holineſſe from the Lord, but feeding upon the weeds of thine own fleſhly holineſſe, exalting thy ſelf, not with the redeemed in the Lord, but with the impriſoned in a ſtrange land, in thine own obſervations: And thou poor worm, who ſayeſt, I eat upon ſwines fleſh, I feed upon the periſhing, I eat that which dies of it ſelf; all theſe ſpeeches, together with all thy paper, ſavour too much of thy ſwines fleſh, and of thy feeding upon thy ſwines fleſh, which is thine own will, and ſelf, and form; and therefore art thou found in the way of the world, clamourous, bitter, cruell, implacable againſt all that wander not with thee in thy wilderneſſe of fleſh and bloud; and now and then thou makeſt uſe of a Scripture to cover and hide thy ſwines fleſh, which thy ſpirit too much feeds upon; and ſo no wonder though there be no joy, or gladneſſe to be

ſeen in thy countenance, ſeeing thou haſt no better fleſh to feed upon than Swines fleſh, which kils the ſpirit; and ſo neither thine heart is merry, nor thy countenance cheerfull.

Repl. Further, *thou telleſt me, I ſay in* Canaan *is no judging, and ſo out of mine own mouth thou judgeſt me out of* Canaan, *who in my Queries have again and again judged thee.*

Anſw. In my Queries indeed I deſire to ſee the ſtrength and light thou walkeſt in; neither do I judge any thing in thee, but what falls under the condemnation of the light and truth of God: and though thou pretendeſt to a fulneſſe of light and knowledge, yet I finde thee low and dark by thy frivolous anſwers which thou giveſt, *to what the Soul is; what the two witneſſes are, what the firſt and ſecond reſurrection is; what the day of judgement, heaven, and hell are*; and many other things propounded to thee, which I finde thee unable, and unwilling to make out the truth of; and therefore art thou angry that thy weak building is ſo much as queſtioned; And yet thou knoweſt the Apoſtles counſel is to us all, that we ſhould be alwayes ready to give anſwer of the hope that is in us with meekneſſe and fear, but thou having no hope but in this life, thy heaven and happineſſe here, art judged of all men to be moſt miſerable, according to what the Apoſtle ſaith, If in this life onely we have hope in him, we are of all men moſt miſerable: And ſo thou miſerable wretch art loath to be queſtioned, though thou ſend queſtions by the ſcores to other men.

Repl. *But thou ſeeſt mine intent, thou ſayeſt, I would not have my deeds of darkneſſe reproved.*

Anſw. If thou haſt received wiſdom and power to reprove in the name of the Lord, do it as ſharply and bitterly as thou canſt: for let the righteous ſmite me, it ſhall be a kindneſſe; let him reprove me, it ſhall be an excellent Oyl which ſhall not break mine head: But to thee, I ſay, have a care, thou take not the name of God in vain, for the righteous one I do not finde in thee reproving, ſeeing thou canſt not do it in the patience and meekneſſe of *Jeſus Chriſt*. But thou ſayeſt,

Repl. *Is not that the honour which is given to all the Saints, to execute judgement upon the Heathen,* Pſal. 149. 6, 7, 8, 9. *And all that know not God are Heathen, and he that ſins, hath neither ſeen God, nor known God,* 1 Joh. 3. 6. *That which cleanſeth man, leadeth man to ſee God, The pure in heart ſee God, and* Canaan *was a figure of the ſpiritual reſt,* &c.

Anſw. Friend, wert thou in the meaning as well as in the Letter of theſe Scriptures, thine eyes would be in thine own head, not alwayes abroad, like an Heathen, in the ends of the earth, and ſo thou wouldeſt judge, and execute

ecute vengeance upon the Heathen, or carnal man in thy ſelf, and then be in a fit poſture of wiſdom to judge the Heathen, or carnal men without, bearing witneſſe againſt all their railings and revilings, both in thy words and deeds: But to look a little upon the places noted by thee. This honour have all the Saints, to execute the Lords vengeance by the two edged ſword of his Spirit upon all the Heathen: But thou art found to thy diſhonour, judging the Sons of God, and the Daughters of God to be Heathen, and ſo thy ſword is drawn againſt the Lords anointed ones, not againſt the Heathen: And as for the binding of their Kings with Chains, and their Nobles with fetters of Iron, which ſhall be the honour of the Saints to do, I finde this Scripture not yet eminently fulfilled in ſpirit and power: ſome outward binding I have ſeen fulfilled in our own land; but the firm real ſtrong binding and limiting that ſhall be by the reigning of Chriſt in power, and great glory in his Saints, this ſhall aſſwage the malice and rigour of the Kings of the earth againſt the Church, and make them ſtoop and bend, and be willing to bring all their glory to her, becauſe they ſhall ſee, and ſay, the Lord is in you of a truth: This day of the Churches power, through the preſence of the Lord in her, in much wiſdom, knowledge, righteouſneſſe and love, to binde the Heathen and their Kings, I finde dawning, and the deſire of all Nations is not far off: But yet through the Saints violence and rage, one againſt another in their ſeveral forms and imaginations, every one making haſt to have the Crown and Honour of the day to himſelf, not looking ſo much to the coming of the Lord, as to his own advancing above all others of his brethren, watching rather upon one anothers infirmities, than upon the appearing of the Lord in one another, through this weakneſſe of the Saints, and too much indulgence to their forms, I finde the great day of binding to be retarded and prolonged, yet the Viſion is for an appointed time, he that ſhall come will come, and will not tarry: And had we but a little more faith, patience, and quietneſſe in our ſpirits, we ſhould ſoon ſee the Lord and his ſalvation: Therefore ſtand ye ſtill, and be ſilent: O all fleſh, wait upon the Lord, and he ſhall bring forth thy righteouſneſſe as the light, and thy judgement as the noon day: It is his nature, his power in the Saints, that muſt bind Satan, and all the wicked ones of the earth: If man onely binde, and kill, and ſlay; this worketh no deliverance, no ſettlement, no peace, as we ſee at this day: But when the Lord ſhall binde and ſlay, and put in priſon our enemies, then we ſhall have reſt and joy, and quietneſſe in our habitations: Therefore, as *Bellarmine* ſaid, when he came to die, after all his ſtudy and labour to advance free will, and mans merits, that it was the ſafeſt way onely to rely upon Chriſt: ſo ſay I after all our vain ſtudy and labour, each to draw

Diſciples after himſelf, to make his name and ſide great and ſtrong, the beſt and ſafeſt way will be, for every one to rely upon the Lord, and to think ſoberly of himſelf, according as God hath given to every man the meaſure of truth and faith, and then we ſhall begin to Judge the Heathen indeed, and not thus ſhame our ſelves before them by our envy, and railing, and evill ſpeaking one againſt another.

Repl. *Further, thou ſayeſt, all that know not God are Heathen; and he that ſins hath neither ſeen God, nor known God.*

Anſw. And ſo ſay I, all that know him not in ſome meaſure of light, and love are heathens: and he that is in bondage to corruption, that ſins freely and willingly, he hath no true ſenſe, nor ſaving knowledge of God upon him, or in him: and yet through infirmity, temptation, and weakneſſe, a Saint, who hath a ſweet taſte and ſenſe of God, may be found in that which is ſinfull, though this man will by no means allow, or approve of ſin; As *Paul* ſaith, the evill which I do, I allow not.

Repl. *And thou ſayeſt, that which cleanſeth men, leadeth man to ſee God, the pure in heart ſee God.*

Anſw. All this is truth: That which cleanſeth, and purifieth, and leadeth to a ſight of God, is one power, one pure ſpirit, and by cleanſing out what is contrary unto it ſelf, and making it ſelf plain, which is pure, it leads the ſoul according to it's diſcovery into the ſpirituall reſt, where it ſatiates and fills it ſelf with the fat[illegible] and fulneſſe of God, who is it's center and reſt, of which *Canaan* was a figure: Wert thou in this reſt, thou wouldſt ceaſe from thine own works, from the beſt as well as the worſt, as they are thine, own, and ſo thou wouldſt learn to juſtifie thy ſelf in the Lord, and make him, and his works, thy reſt and joy.

Repl. *Thou ſayeſt* Iſaiah *bare witneſſe againſt ſuch who ſought gain from their quarters*, Iſa. 5. 10, 11. *as I do, witneſſe my taking Tythe of two Pariſhes.*

Anſw. Know friend, that *Iſaiah* witneſſed this, when Tythes were commanded and taken, ſo that it was not Tythes, but the greedineſſe after gain, that *Iſaiah* rebukes in the watchmen, calling them greedy Dogs, which can never have enough, though they were blinde, ignorant, dumbe, ſleeping, dreaming, taking no care to feed the flock, or inſtruct the people, yet they were greedy after the wages and gain: This is that *Iſaiah* condemned of old, not the taking of Tythes moderately for their maintenance: And this is a thing I am as ready to ſpeak againſt as thy ſelf, knowing full well that the blindneſſe, and dumbneſſe, and lazineſſe, and formalneſſe, and covetouſneſſe of many of *Englands* watchmen hath brought all this reproach upon the

the miniſtery at this day: Yet all this is no ground for thee and others to deſtroy the righteous with the wicked, and to make the righteous as the wicked, which have been a light to thee formerly, though thou lye, and ſhamefully deny it now, to maintain thy pride, and ſcorne againſt the beſt, as well as the worſt of *Englands* watchmen: When thou canſt tax me juſtly of being greedy after gain, and of being blinde, dumbe, lazie, as thoſe were, that *Iſaiah* complains of, then tax me for taking Tythes, as if that were the end of my miniſterie: I could tell thee of the dumbe meetings of Quakers, who when they are aſſembled by ſcores and hundreds, which they glory much in, and are all Prophets, Diviners and Teachers as they dream, yet are for want of viſion, half a day together dumb, mute, and ſilent, and ſo go all away as wiſe as they came, having never a dream to tell, or word to ſpeak, becauſe they have ſeen nothing: And are not theſe dumb meetings of yours ſilent diſcoveries of the hand of the Lord againſt your great profeſſions of light, and perfection? When your eyes are opened, you ſhall ſee it to be ſo, and be aſhamed for your envy at the people of God.

Repl. *Thou ſayeſt further*, Jeremiah *cried out againſt ſuch, who bare rule by the peoples meanes*, Jer. 5. 30, 31.

Anſw. Here thou art found perverting the very letter, putting in peoples, inſtead of Prieſt; ſurely, this was out of thy great love to the Prieſts; or elſe thy Father, to ſpare none, hath opened thy mouth againſt both people and Prieſts: but this is one of thy moates, or ſmall ones, therefore I'le by it paſſe.

Repl. Thou goeſt on to ſay, Jeremiah *cals it an horrible and filthy thing; and none ſo filthy as I, who take Tythe of two Pariſhes, and* Micah *cried out againſt ſuch as taught for hire*, Mic. 3. 10, 11.

Anſw. All this being in a time when Tythes were lawfull, as thou haſt ſaid, I wonder how thou canſt bring it in againſt the lawfulneſſe of Tythes: The Prieſts taught for hire, and the Prophets did divine for money; this indeed concerns all thoſe, who teach for coveteous ends and hire, not any that teach faithfully what they have received from the Lord, though they go not to warfare at their own charge, but take Tythes as maintenance for their labour: But all this I ſee proceeds from the old root of bitterneſſe in thee, which teacheth thee to apply Scriptures after the manner of the world; againſt all ſuch who reprove ſin in the gate.

Repl. *But Chriſt, thou ſayeſt, bare witneſſe againſt ſuch, who are called of men Maſters:*

Anſw. And ſo do I, againſt all ſuch, Quakers, or others, that would faine be Maſters or Fathers of all other mens faith and light; neither did I

ever desire another to be Master and Father over the conscience, but *Jesus Christ* the Lord: For who is *Paul*, or *Apollo*, or *Cephas*, but Ministers of the faith of Saints, not Fathers and Masters of their faith: But thee I see loving the thing Master, and the thing Father, and therefore all are condemned by thee; that pin not their faith upon thy weak imaginations, & this was the sin that Christ condemned in the Priests and Pharisees of old: For further answer, read Mr. *Baxter*, who hath said enough in this matter, to give full satisfaction to the wise.

Repl. *Further, thou sayest*, Paul *called such evill beasts, and lyars, who taught things they ought not for filthy Lucre*, Tit. 1. 10, 11, 12. *so am I, for filthy Lucres sake, holding up the first Priest-hood and their wages*, &c.

Answ. I know a necessity is laid upon me to preach the Gospell, and this that I desire to teach in all meetings, where I finde people met together, and made free to heare; and this I am ready to commend upon all occasions to every mans conscience in the sight of God: And this Gospel I know, itching ears cannot endure to heare: And thou, who criest out, I teach for filthy Lucre, I bring up the first Priest-hood, and their wages, none so filthy as *I*, *I* take Tythe of two Parishes; to thee I say, thy wisdom hath made thee erre, and hardened thy heart against the fear of God: thine eye is put out by the God of this World, and so like other dark forms, thine envy is poured out chiefly against the Ministers and their Tythes: and they are all Priests and Tythe-mongers, all so, and yet not all, that's but the old man in thee that saith so, the lyar that never told truth, nor loved any out of himself: he hath taken from thee the understanding heart, and so thou canst not see, that here and there is a Minister that stands up in the gap, that mourns for the Nations pride, and beseecheth men to be reconciled to God, though such an one be usually hated, persecuted, and that maintenance he hath be covetеously kept from him by the World: And this is the man is most railed at by thy generation, that stick in the Letter now and then, when it seems to favour them, though in other things they abhor the Letter, and the meaning too: What Scripture there is for Tythes, and in what cases a Minister may take it, as from God and man, and yet oppresse none, me thinks they might see, who usually scoffe at the Letter, for being called the word of God, and pretend to the meaning, to the spirit to be the chief thing in the word, as indeed it is: What Scripture there is for Tythes, or maintenance, thou shalt see afterwards, and so for the present I'le let thee alone to murmure and rail, till the Lord rebuke thee.

Further, in *Canaan* I said, old things are passed away, and all is become new; and here thou criest out against me:

Repl.

Repl. *Oh, thou hard-hearted one, how dareſt thou utter theſe things, and not be pricked in thy heart, who liveſt in the old, and the new not known? Is thy conſcience ſeared with an hot iron? Thou art he, who calls evil good, ſo the woe is upon thee,* Iſa. 5.20.

Anſw. Behold, thou deſpiſer, and wonder, and periſh, thou who denieſt the Lord that bought thee, and ſo art ordained for condemnation; and learn, if thou canſt, what this means, I will have mercy, ſaith the Lord, and not ſacrifice: Salvation ſhall be of grace, not of works, leſt man ſhould boaſt: *David* ſhall be a man after mine own heart, notwithſtandinding all his blemiſhes and errours which I ſee him bewailing: I'le accept of the will for the deed, where I finde the will real and true: And thou furious evil mind, know that old things are paſſed away, and all things become new there in Gods eſtimation, where new and old are fighting one againſt another: no ſooner is this fight begun, but the Soul preſently begins to taſte of *Canaan*, or reſt, becauſe it findes the houſe of *David* waxing ſtronger and ſtronger, and the houſe of *Saul* weaker and weaker: and ſo the elder ſtoops to the younger, *Eſau* to *Jacob*, fleſh to ſpirit: and though it rage furiouſly, yet its head is broken, its ſtrength decaying, and its ſpirit goes out more and more: And here I am wreſtling with the beaſt, and falſe Prophet, with all the powers of darkneſſe and Hell; and ſo my conſcience is not ſeared, though I ſay old things are paſſed away, and all things become new: If thou look into thine own heart with a ſingle eye, thou wilt finde old things enough there to manifeſt, thou art not yet at full reſt in *Canaan*, where thou muſt meet Gyants, mighty enemies to fight with, which will be as goads and pricks in thy ſide, to keep thee humble, ſober, and watchfull all thy life long; and yet if thou wert in the good land, thou wouldeſt have reſt, though not in fulneſſe here: And ſo this tedious war in *Canaan*, is no bringing up an evil report of the good land, becauſe there the people of God have more with them, than againſt them, and ſo are more than Conquerours in the Lord, which gives them ſome reſt, and peace, and joy, in the midſt of all their warres; and ſo cauſe of ſinging and triumphing in the God of their ſalvation: All this I know is a riddle to thy fancie of perfection in thy ſelf, and actings, and ſo the paſſing away of the old life, and the ſpringing up of the new is not truely known of thee.

Repl. Thou ſayeſt, *I am gheſſing what the veyl is between the holy, and the holieſt; and telleſt me, neither in the holy, nor the holieſt am I found: for who own the light that comes from Chriſt, into the holy it leads them: and in the holy, who are that is bridled which leads into ſin, which in me is at liberty, as thou ſayeſt, as my fruits, and the fruits of my Miniſtery make it manifeſt.*

Anſw.

Anſw. What I declared about the veyl, thou neither underſtandeſt, I ſee, or art able to gain-ſay; and therefore after thy wonted manner, I finde thee ſcoffing: But to thee, I ſay, the revelation of the Son in me by the Father hath led me into the holy place; where I finde the Lord perfecting ſtrength in weakneſſe, and ſweetly delighting in me, and in his own works wrought in me by himſelf, in the midſt of all mine infirmities: And here I finde a diſpenſation of light and power from the new man, which bridles the old, and ſo Satan bound by a ſtronger than he, that he is not at liberty in me as before, though thou ſtrongly take his part: And as concerning my Miniſtery, taxed by thee, know that *Paul* may endeavour, but it is God, who gives the increaſe: All that I can do, is to commend the truth and grace of God to every mans conſcience, and he that hath an ear to hear, let him hear: And that my Miniſtery hath awakened ſome, and ſhewed them their wounds and ſhame, it matters not whether thou believe, or not; and that it hath been a faithfull witneſſe againſt the many deluſions, and traditions of men, it matters not whether thou believe, or not; and that it hath been a light to ſome, that ſince are turned Atheiſts, Quakers, *&c.* it matters not, whether thou believe, or not: Onely this concerns thee, and others, that through your lying, railing, reviling and condemning one, who loves you all dearly in the Lord, by this as much as in you lies, you have ſought to make void my Miniſtery, and to make it an offence to thoſe, who are ſetled upon their lees; & therefore woe unto thee from whom the offence comes.

Repl. *But the light* (thou ſayeſt) *which comes from Chriſts guides into the holy, ſhews the veyl, and in the patience rents it, and lets into the holieſt, whither the High-prieſt alone enters, even* Jeſus Chriſt, *and one High-prieſt over the houſe of God, we witneſſe in our meaſures come, who put an end to Tythes,* &c.

Anſw. Your murmuring, impatience, and want of meekneſſe and love to the weak ones of Chriſt, is a ſtrong witneſſe, that the light that is in you, is turned into utter darkneſſe, even darkneſſe that may be felt; Hence your folly and nakedneſſe is ſeen of all, and judged of all, even thoſe who have the leaſt light appearing in them: Further, if the light have truely ſhined in you, led you into the holy place, rent the veyl, and led you into the holieſt, whither the fore-runner is for us entred: What mean ye then like other earthlings to be thus exalting, and admiring one another, ſeeking honour one of another, though ye deny it to the world? But your drift is fame, you would be in the Heavens, in the Holieſt; nay, above all that is called God, and Worſhipped, and this ye are led into by the light within, and all muſt believe it, not at all queſtion it, upon pain of being accurſed by you: But ſtay friends;

Hope

Hope indeed enters within the veil, *Heb.* 6. 17. and this hope keeps the Soul groaning and longing, and waiting all the while we are in this earthly Tabernacle, after a full poſſeſſion of our inheritance, *Rom.* 8. 23, 24, 25. If thou art in the higheſt poſſeſſion of God, now thine hope is out, for that which is ſeen and enjoyed is not hoped for: But ſtay, let the light of *Jeſus* firſt enter thee into the holy place, and there make thee a Prieſt, which name thou ſo derideſt, before thou fondly conceit to be in the holieſt, and in this holy place thou wilt learn to deſpiſe thy ſelf, and all thine own righteouſneſſe: Till *Job* came hither, he had a great conceit of his own goodneſſe and worth; but now he abhorres himſelf, and ſo will ye: I know ye put your ſelves into a poſture of ſuffering and reviling, yet all this ye may ſuffer, not for conſcience towards God, but in reference unto the idoll that ye have made, and ſo not for Chriſt, but for your ſelves: And ſurely ſo long as ſo much of thy ſelf lives, that thou muſt needs be Chriſt; not with him, or in him, but be himſelf; all this while thou doſt not ſuffer thy ſelf to come under the Croſſe of Chriſt: Further, know friend what it means to be ſaved by hope, to hope for that we ſee not, and ſo with patience to wait for it: Ye know *Pauls* deſire was to be diſſolved and to be with Chriſt, and he cries out, if in this life onely wee have hope in him, we are of all men moſt miſerable; therefore wait the day and time of your diſſolution, Read, 2 *Cor.* 5. 1. *to* 10. The life of hope is a ſweet life, ſeeing the grace came from heaven, looks back into heaven, and never leaves groaning and longing, till it return into the boſom of the Father, and the earthly houſe be changed into the heavenly: Therefore be not over-haſty: thou knoweſt the men, that would enter in without God, were ſlain, therefore be not high-minded, but fear: It's a ſad thing to be undone by our own works, undone by Religion, obſervation, abſtinence, as many an Hermit, Monk, and man hath been: Be as holy as thou wilt in the holy place, in Chriſt, onely glory not in thy formall holineſſe: Thou dreameſt thou art Chriſt, and in the holieſt, and yet all can ſee thee in weakneſſe, darkneſſe, and in infirmities like other men: But I would not break thy neck, but rebuke thee with patience, though all this will provoke thee to ſcorn, and to turn again and rent me: And therefore I'le let thee alone to be diſcovered by the light, and day of God.

Repl. *Thou goeſt on to ſpend a little more breath againſt Tythes, and Tythe-prieſt, and hirelings, who denie Chriſt.*

Anſw. This is no news, therefore I'le let it paſſe in ſilence, till we come more fully to ſpeak of Tythes: But thou ſayeſt:

Repl. *Unto us a reed is given like unto a rod, and the Temple of God we*

 know,

know, and the Altar, and them that worſhip therein, and thee to be in the Gentiles court, I ſee among the prophane:

Anſw. Here thou wilt be meaſuring, though thou want the rod of ſtrength that is out of *Sion*; and ſo knoweſt not how to meaſure the Temple and the Altar, and the worſhip that God ſets up in *Sion*: What is below thee thou mayeſt meaſure, but what is above thy reaſon, thou canſt not ſee to meaſure well, till thou art born into it: Therefore be not wiſe in thine own conceit, boaſting of things beyond thy meaſure, ſeeing not hee who commends himſelf is approved, but whom the Lord commendeth.

That I am in the Gentiles Court by nature, I know is true, But that God hath led me out to worſhip in his Temple, and to ſacrifice upon his Altar, according to the meaſure of his ſon in me, this thou canſt not ſee, and yet I dare not commend my ſelf, as thou doſt, knowing I have nothing but what I have received, and ſo muſt not glory in my ſelf, but in the Lord: But thou ſayeſt:

Repl. *I have ſlain the witneſſe, which quickened ſhall be, and kindle my torment, and none ſhall quench it.*

Anſw. The witneſſe that was living in me, is living ſtill, he is not ſlain and dead, but alive to reprove me when I wander, and to heal and revive me again with the ſweetneſſe and comelineſſe of his voice and countenance: And by this faithfull and true witneſſe the falſe witneſſe is ſlain, the floud of the Dragon ſwallowed up; and though he be quickned in thee, and others to affright me, yet he torments me not, his fire is quenched by the Lords goodneſſe and mercy, and ſo I ſhall dwell in the houſe of the Lord for ever.

Repl. *But death hath paſſed over me, and reigns over me, thou ſayeſt:*

Anſw. Yet can ſee deliverance from his ſting and power in my ſpirit, though I know he dwels in my fleſh, and reigns there, and ſo he doth in thee: And notwithſtanding thy paſſing the firſt and ſecond reſurrection, yet there is a reſurrection which yet remains, and a laſt day too, which thou ſhalt know to thy torment and wo, who knoweſt not the Scripture in this, nor the power of God.

Repl. Thou ſayeſt further, *Them which ſin not after the ſimilitude of* Adams *tranſgreſſion, I know not, nor what it is that death hath paſſed over, and ſo am I reaſoning and gheſſing it may be infants in yeares, who have death written in their natures, and thou biddeſt me, ſhew ſuch a Scripture, that infants have death written in their natures, elſe the plagues I muſt have,* Rev. 22. 18.

Anſw. What I ſpake of Infants, was, and is a clear truth; they ſin not as *Adam* did, and yet they die; And that they have death written in their natures,

tures, I wonder with what face thou canſt deny: Doth not their dayly dying ſhew that this enemy death lives in their natures? And for Scripture to prove this: what thinkeſt thou by *Davids* Childe, by *Bathſheba*, that died? 2 *Sam.* 12. 18. Was not death written in this Childs nature? See how wiſe thou art: But thou goeſt on to tell me.

Repl. *I ſay it may be Infants in knowledge, and here I am gheſſing, which ſhews forth another ſpirit then wrote the Scriptures: and ſo, thou ſayeſt, neither of Infants in year, nor of Infants in knowledge did* Paul *ſpeak, but ſaid death reigned from* Adam *to* Moſes, *even over them, &c.* Rom 5. 14. *But that them I know not, therefore put my gheſſings and meanings to the Scripture.*

Anſw. That which I ſpake concerning Infants in knowledge is a truth too, who though they have not ſuch knowledge as *Adam* had, and ſo their ſin be not ſo great, becauſe their light is not ſo great, yet they have a light, which being ſinned againſt, that ſin lets in death upon them; To confute this thou bringeſt nothing but thy bare word, that it is not ſo, and ſo let it go: I could have told thee, that that Scripture was to be underſtood of your fruitfull generation, as you call it; & that death reigns over you, even you alſo that have not ſinned after the ſimilitude of *Adams* tranſgreſſion, & that are not ſo bad as *Adam*, found ſinning and eating of the forbidden Tree, yet even you muſt dye: This I know you dream is the truth of that Scripture; yet this is but a gheſſe too, and as little true as mine: Underſtand it of whom you will, you muſt put your own meaning, when you are asked, who is meant by that particle *them*, ſeeing the Scripture doth not there determine it: And if your meaning may go; why not anothers, that hath as much face of truth as yours? But when you diſcover your ſelves, I ſhall know better what to reply unto. Further, thou telleſt me,

Repl. *Once there was ſome tenderneſſe in me becauſe of ſin, ſome groaning for deliverance, ſetting my feet in a way that leadeth out of* Egypt, *but a Captain I choſe wheeled about into* Egypt, *and in the luſts of the fleſh I live, and ſo my latter end is worſe than my beginning.*

Anſw. Though thou ſay ſo, yet know that I have found out ſin by ſin, and it was well that God did awaken me, though by ſin; It may be thine eyes ſee not what this means, though thou art the ſeer: Further know, though I am vile in one ſenſe, yet not guilty in the ſenſe of the world, neither acquainted with many of thoſe things, which they falſly lay unto my charge: where I am guilty, I have grace in me to trouble me, to humble me, to groan in me for deliverance, to make me more vile, then thou canſt make me, and yet to keep me from returning into *Egypt* again: but to wait for a full

power to ſin no more, which if it might be in thy ſenſe, I ſhould be glad, but in the ſenſe of the Scriptures, I know it ſhall be made good, and what that is thou canſt not learn but by enjoyment.

Repl. And the baptiſme in the death of Chriſt, thou telleſt me, *I do not witneſſe, neither a planting into the likeneſſe of death; for the Croſſe of Chriſt thou knoweſt not, neither doeſt in it live, by which thing this baptiſme into his death is witneſſed.*

Anſw. 1. I finde thee ſtill full of condemnation; and yet Chriſt ſaith he was not ſent to condemne the world, *Joh.* 3. 17. but that the world through him might be ſaved. 2. With me it is a very ſmall thing that I ſhould be judged of thee, or of mans judgement; yea, I judge not my ſelf, but he that judgeth me is the Lord. 3. Thou Hypocrite, firſt caſt out the beam out of thine own eye, and then ſhalt thou ſee clearly to caſt out the moat out of thy brothers eye. 4. Remember the death of Chriſt, the Croſſe of Chriſt when thou paſſeſt under thou wilt finde work enough at home: but thou haſt ſpared thy ſelf, pitied thy ſelf, ſlain the juſt one that thou mighteſt live and reign; thou haſt cried out, let him be crucified, that I may live in his ſtead, and ſay, I am he: Where the Croſſe of Chriſt hath had its power, there the firſt man is condemned, fleſh withers, the poor Soul is aſhamed of his works, and ſins: But thou art full, and rich, and high, and ſayeſt I am not the man, I never Crucified the Lord of glory: *Judas* thou knoweſt ſuſpected not himſelf, and in this Traitor ſee thy ſelf, and know thy own ſpirit. 5. If I am not as I long to be, yet I ſee the bloud of Chriſt cleanſeth me from all my ſin, the Croſſe of Chriſt makes me not to ſpare my ſelf, or ſin: I have Jeſus, who was dead but is alive, in me making void all my glorying in fleſh and bloud; and he is bearing witneſſe to my Crucifying, and to his reſurrection which is my glory: And though thou a man charge me with folly, yet he the true God declares me juſt in himſelf, and he goes on Conquering and to Conquer, and what he ſees amiſſe in me, he will tame, ſubdue, and bring under, and tell thee to thy face, thou art a Satan, is not this a brand plucked out of the fire: Therefore friend do not thou fanſie a perfect knowledge of the Croſſe, and yet remain a ſtranger to the Croſſe, by living out of the vertue and power of it, which makes all fleſh as graſſe, and to wither as the flower of the field: It is Chriſt in me that is my glory, and his life in me ſprings out of his death and mine, and makes void all my glory, and he by his bloud and power ſets me free from the condemnation of ſin, and the Law, and he keeps me alwayes in his eye, and he ſearches my errours and failings out, to nail them to his Croſſe. As for that place thou quoteſt, 1 *Joh.* 1. 5, 6, 7, 8, 9. look upon it better, and take the tenth verſe too in thy minde, and ſee how

how thou canſt have ſin and no ſin, for ſo the Apoſtle ſaith plainly, in all the Saints there's no ſin, and yet there's ſin in all, otherwiſe we make God a lyar, and his word is not in us: Neither is this to plead for ſin, as thou ſayeſt; for there's a vaſt difference between ſaying ſuch a thing is, and ſuch a thing out to be: That the Saints have ſin is a truth written in Scripture, and in every mans conſcience; for there is not a juſt man upon earth, that doth good and ſins not: But that the Saints ought to have ſin, this the Scripture cries ought againſt, and calls upon us to purge out more and more: therefore be not alwayes catching and ſnarling; this is not a Chriſtian practice: but let thy ſin go, thy exalting of thy ſelf go, and it may be thou mayeſt finde out the Croſſe of Chriſt a little more exactly yet, and learn better what it is to be Crucified with him, and ſo mayeſt eat of his fleſh, and drink of his bloud. Thou telleſt me:

Repl. *I know not the one baptiſme, which by the Spirit is witneſſed, which baptizeth into one body.* 1 Cor. 12. 13. *in this body is no ſin, into it no deceit enters, every ſin that is committed, is without the body.*

Anſw. Thy prating words cannot make void my glorying in the Lord: to thee, I ſay, the one ſpirit I have, which witneſſeth the one baptiſme, which is one in all the Sons of God, bond, or free: The ſpirit is one, the baptiſme one, the body one: but the Members are different, and have all need of one another, and therefore ought not to murmure, or make a rent, becauſe every one is not an eye, an hand, a tongue, as thou doeſt, and ſo ſinneſt within the body, and committeſt fornication with thy ſelf, but a Member, againſt the reſt of the body, making the body a Monſter, even all one Member, not all the Members one body, that thou thy ſelf mighteſt be head, and Members and all: and ſo thou, who makeſt a rent from Chriſt, and a rent from his Members, what doeſt thou, but make a diviſion in the body, and commit ſin within the body, crying out of one Member, he's a Baptiſt, of another, he's a Presbyter, of another, he's a Prieſt: And ſo thou owneſt not every Member in its place, and lookeſt not upon that baptiſme, which is one in all the Sons of God: But when thine eye is open to ſee this thou wilt own a Member though low and weak, and love a Member whoever he be, and thou wilt ſeek to draw him indeed more into the Unity, to rejoyce more in the Lords works than his own, and yet thou wilt leave him in the variety to be uſefull in his place to other Members of the body: But all this thy great wiſdom comprehends not. And whereas thou makeſt as though every Member of Chriſt were free from all ſpot and ſin, becauſe *every ſin that is committed is without the body*, 1 Cor. 6. 10. By body in that place is meant the outward Fabrick of every man in particular, which ought to be conſecrated un-

to the Lord in holineſſe, as well as the ſpirit; and therefore, ſaith the Apoſtle, in the laſt verſe of that Chapter, Glorifie God with your bodies, and with your ſpirits, which are Gods: This body muſt be kept clean for the Lord, not defiled with fornication: flie fornication; every ſin that a man doth, is without the body, but he who committeth fornication ſins againſt his own body, intimating that this ſin leaves a greater defilement upon the body than other ſins, ſo that by body there cannot be meant the Church of God, which are all the body of Chriſt; and ſo that place is wreſted by thee, to the proving of the ſpotleſſe perfection of every Member of Chriſt; and yet in the Lord I acknowledge every Member is compleat, righteous, holy; but look upon the Member it ſelf, there we finde it lyable to all manner of infirmities; yea, to ſin too; onely the Lord Chriſt, the righteous one, the root, he is free from all ſin: And therefore Chriſt teacheth us to pray for forgiveneſſe of ſin. This I know will be looked upon as a low thing, and yet it is a truth of God; and ſhould teach us all to hunger continually after more of the righteouſneſſe of ſanctification, and after a plainer manifeſtation too, of the righteouſneſſe of Chriſt in our juſtification. Thou ſayeſt:

Repl. *I am gheſſing what the baptiſme unto* Moſes *in the Cloud, and in the Sea ſhould be; and thou ſayeſt, I tell thee of Metaphorical, that word thou denieſt, and telleſt me my ſhifts are ſeen, and my darkneſſe found.*

Anſw. Did ever wretch in the world ſo plainly confute his words in his conſtant practice as thou doeſt, who dreameſt of perſecution, and yet haſt nothing in all thy Paper appearing but vanity, pride, and folly? Surely the ſpirit ſaid not in vain; *A wiſe man feareth and departeth from evil, but the fool rageth and is confident: And the heart of the righteous ſtudieth to anſwer, but the mouth of the wicked poureth forth evil things: And there is that maketh himſelf pure, yet his heart is not cleanſed from his filthineſſe.*

Look upon all theſe things in thy ſelf: But to return to thy reply, wherein inſtead of anſwering ſomething, thou talkeſt of gheſſing, and carpeſt at *Metaphorical*: But didſt thou never read in Scripture a thing like this? Look, Gal. 4.24. *which things*, ſaith the Apoſtle, are an *Allegory*: The difference between theſe two it may be thy learning may gheſſe; for thou telleſt the people thou art a Scholar, and haſt been a Prieſt, and yet never ſaweſt a *Metaphor* in Scripture: But to go on. Thou telleſt me:

Repl. *I darken counſel by words without knowledge.*

Anſw. Whether this be thy practice, or mine, let all men judge; who ſometimes turneſt all the Scriptures into an Allegory, and denieſt the truth of the Letter, as in the Croſſe of Chriſt, the reſurrection, and the like; and yet ſometimes there muſt be nothing but Letter, when thou ſeeſt thy ſelf alive

alive in the Allegory, as about the name Maſter, Father, Lord, and the like. But ſee how thou art preſently found in an Allegory, gheſſing at the baptiſme of *Moſes*, and ſaying, Moſes *as a ſervant in his houſe was faithfull*. But thou muſt be the Maſter, not a ſervant; and this makes thee unfaithfull in the houſe of God, like a Thief, coming in to ſteal, and to kill, and deſtroy: And hence thou crieſt out, and lifteſt up thy voice in the ſtreet againſt all, but ſuch as wear thy mark, *thou art fleſh, thou art damned, thou art a witch, a ravenous beaſt*; there's no pity, nor mercy, nor anointing with Chriſts nature appearing in thee, and all becauſe thou art not content to be ſervant, but muſt be Maſter of all mens faith.

Repl. *But thou ſayeſt, Moſes ſaw the Egyptians drowned in the Sea, and over them he ſang, which thou doeſt not know.*

Anſw. Here's an Allegory indeed, ſee, the queſtion is, what is the baptiſme unto *Moſes* in the Cloud, and in the ſea: Anſwer, *Moſes* ſaw the *Egyptians* drowned in the Sea, and over them he ſang: And is not this a learned Metaphoricall anſwer, coming from a perfect man? But by good gheſſe thou haſt ſpoken a truth, though beſides the mark: It is ſo indeed, *Moſes* ſaw the *Egyptians* drowned in the Sea, and yet there's one *Egyptian* ſtill alive in thee, and he prattles on, and ſaith:

Repl. *I am in the fruits of the fleſh, and all contrary to the light of my conſcience, and ſo am for condemnation with the light.*

Anſw. What's all this to the baptiſme of *Moſes*? Seeing our anſwer was denied, we looked to have had ſome ſatisfaction from thee; but all that I hear of is, I muſt be condemned with the light: Here thou altereſt the phraſe of Scripture, to make void no doubt all other condemnation and Hell, but what is within from the light: This is good news for the World, and ſo thy Religion like to prevail much with the veſſels of wrath, fitting for deſtruction: But *I* muſt be condemned with the light: The phraſe is not proper, nor ſavouring of the light of God: for it ſeems as if the light and I ſhould be condemned together; and ſo we are by this dark generation: But thy meaning is, the light ſhall condemne me, becauſe I act contrary unto it: And yet I deſire to ſtand or fall unto the light of the Lord, not to the judgement of this wiſe generation, who put darkneſſe for light, and light for darkneſſe and ſo the wo is upon them, *Iſa.* 3. 10.

Repl. But *I oppreſſe the juſt, lay heavy burdens upon them, who out of the houſe of bonaage would go, the living God to worſhip; ſo that a reſt there is, but I and all Magicians, who deceive people with likneſſes no further than the Sea muſt come, there muſt I and all my glory Periſh.*

Anſw. Here no doubt are ſome of the *Egyptians* mentioned, which I never

never ſaw drowned in me yet: Yet know friend, that I am ſo farre delivered from theſe *Egyptians*, that I cannot oppreſſe either the juſt, or unjuſt, it is againſt my nature, I cannot lay heavy burdens upon them, and not touch them with one of my fingers: this is enough for a Phariſee: Neither am I deſirous to ſee any ſoul in the houſe of bondage longer than the appointed time of the Father: All that ever I aimed at was this, to let people know, that God goes down with his into *Egypt*, is with them in their forms and bondage, where they will be and ſtay, till the day, and time of their redemption and freedom: But thee I ſee not going out of *Egypt* the living God to worſhip, but to make thy ſelf a God; ſo know, though a reſt there be, yet thou, and all murmurers againſt thy fellow-ſervants, and contemners of the wiſe diſpenſations of God, becauſe he goes down with his into *Egypt*, together with all thy Magick, and enchantments, images, and likneſſes of holineſſe and purity, when the bitter root of pride remaines undeſtroyed, all theſe Perſons and things muſt bee drowned in thee before thine entrance into *Canaan*, or elſe thou muſt look to fall either in the wilderneſſe with the murmurers, or to be drowned in the Sea with the *Egyptians*:

Repl. Further, thou art telling me, *I am imagining what the beaſt is which* John *ſaw, was like unto a Leopard, ſaying, that I have read of the Leopard, that is an exceeding wild beaſt, which cannot be tamed very cunning and crafty in catching of his prey, and furious and raging*, &c.

Anſw. For fear thou mighteſt finde this beaſt in thy ſelf here thou art ſtopping and raging thus in thy wonted fury, like a mad Phariſee, that ſcorns to learn, thou beginneſt to teach and ſay:

Repl. *Who in the light which never changes dwells, which comes from God, theſe ſee the beaſt where he is, and what he is, and all his ſpots diſcern:*

Anſw. Here thou haſt ſpoken truth, though thou underſtand it not, ſo as to apply it unto thy ſelf; which if thou didſt, great large ſpots of the beaſt would diſcover themſelves in thee: but being in the darkneſſe of thy Fathers minde thou canſt not read thy ſelf; and therefore art thou ſeeking to diſcern the beaſt abroad in me, and ſayeſt, in me is *his denne*: And here thou thankeſt God, thou art not as other men are; ſtand by thy ſelf, I am holier than thou, And ſo thou comeſt with much delight to ſee the beaſt in me, and eateſt, and drinkeſt, and glutteſt thy ſelf with a ſight of the beaſt in me, and nothing but the beaſt canſt thou here ſee in his Denne; thus art thou glorying over anothers ſpots and infirmities, which thou thy ſelf makeſt in thy fancy, and then art glad to ſee in thy brother: the beaſt is too cunning for thee; he lies hid within thee, and laughes to ſee thee his vaſſall and ſlave: I ſay no more than what thou haſt made manifeſt; the beaſt in thee

is

is in his Denne: Thy pride, and ſcoffing, and railing againſt all others, are ſpots, and plain markes of the beaſt in thy fleſhly heart dwelling: for were thou in the light, and overcome by it, that would make thee poor in thine own eyes, and to condemne thy ſelf in thoſe things, which thou condemneſt in another; and would teach thee to own a God, and Chriſt above thy ſelf: This light of the Lord ruling in thee would have kept thee in the fear of the Lord, and taught thee to own the Croſſe, and ſufferings of Chriſt, as the price of thy redemption, which thou, like a vile wretch, trampleſt under thy feet: This light would have taught thee to bewail thine own infirmities, and have kept thee low in thine own eyes, and have made thee own trembling indeed, which thou doeſt in the letter, and fleſh, but not in truth and ſpirit, and ſo art given over to ſtrong deluſions, to believe a lye.

Repl. *Thou telleſt me, I am covetous.*

Anſw. I am ſo indeed by nature; but I ſee the world loves me not, it flies away, and the Lord teacheth me to be crucified to it, and to preſſe towards himſelf, as my riches, fulneſſe, and higheſt treaſure.

Repl. Thou telleſt me further; *That which hath led me from the light, hath led me from the Lord, and the ſame hath let the world into mine heart, where the Sea is flowing, even the ſalt Sea, thence the beaſt ariſeth with ſeven heads.*

Anſw. The light in which I live, hath led me to ſee the light, and in the light I ſee the Lord; and he hath raviſhed mine heart, and caught me up to himſelf, as to mine exceeding joy; and though the world were ſo confounded and divided, as to leave me alone, yet I am not alone; the father is my friend, and the ſon is my companion; And I can return unto my Father and Saviour living with me, who alwayes takes me in, when the world caſts me out: And this quickens me to live more above, where all my treaſure is, and leſſe below, or in the creature, where I finde confuſion and tribulation. As for the flowing of the ſalt Sea, whence the beaſt ariſes with ſeven heads, this I have ſeen according to my meaſure dried up, and the beaſt with ſeven heads withering for want of his native heat and moiſture in me: And friend, I beſeech thee, read the meaning of this at home in thy ſelf: read the bitterneſſe in thy ſelf, the evil eye, that envies, becauſe God is good, the folly and haughtineſſe of thine own heart: Here is the ſalt Sea in which thou art drowned, though thou ſee it not, and out of this Sea comes that Monſter with ſeven heads, which deſtroyes ſome with flatteries, others with violence and rage, aiming at his own Kingdom and greatneſſe, whoever periſh with him: this beaſt lies covered under all thine Hypocriſie, and thou ſeeſt him not. Further thou ſayeſt;

Repl. *I arm my ſelf with all the wiſdom and ſubtlety of the beaſt againſt the truth, and with many Horns am I puſhing at the Lamb.*

Anſw. This I have done in the dayes of mine unbelief, when I conſulted with fleſh and bloud: But ſince the day of the Lord hath begun to dawn in my ſpirit, truth hath been my companion; I have ventured all for her, and laid my ſelf open to the violence of all ſorts of men for the truths ſake: And that I have ſuffered no more than I have, conſidering the malice of carnal men, and formal men; this I look upon as a notable paſſage of wiſdom and providence in God: Further, know that this truth in me, which hath in ſome meaſure acquainted me with the will and nature of God, my Saviour, this teacheth me to plead againſt the errours and evils, and blaſphemies, and idols of all, not againſt any truth I ſee in my meaneſt brethren: Neither am I with my Horns puſhing againſt the Lamb; no, the Lamb is my well-beloved, he ſhall lye all night betwixt my breaſts; he is my fair one; when he withdraws, my Soul faints: when he appears, my Soul lives, and is exceeding merry. This is he whom I can own in all the Sons of God, even in thoſe who cannot own the Lamb in me: In all this he is my witneſſe, though thou know it not. But thou ſayeſt:

Repl. *In me is the earth ſet, who am drove from God:* Gen. 3. 23, 24. *And upon the earth is the Leopards Denne, and foure-footed beaſts and creeping things.*

Anſw. When I was in the earth, that indeed drove me from God; but God hath lifted me up into Heaven in ſome manifeſtation of light and grace, and here he keeps me in his own fellowſhip and preſence above the earth; and ſo I can leave the Leopards Denne full of wilde beaſts and filthy things for the inhabitans of the earth: And friend, if thine eye were open, thou mighteſt ſee, how ſadly thou art driven out from God, and what a fool thou art in all thy profeſſing thy ſelf to be wiſe, and how this hath made thee change the truth of God into a lye, and led thee away to worſhip thy ſelf, and thine empty companions, who are poor creatures, more than the Creatour, who is bleſſed for evermore: For this cauſe God hath given thee up to vile affections, to burn in your luſt one towards another, and to make gods and ſaviours of one another: and ſo it is juſt with God, ſeeing ye acknowledge him not above you, to give you over to be filled with envy, murder, debate, deceit, malignity, to be as the world are, whiſperers, backbiters, haters of God, boaſters, inventers of evill things, diſobedient to Parents, without naturall affection towards Wives, Children, Parents, Friends, and the Church of God, implacable, men that can be reconciled to none, but your own form, party, way: In all which, though ye profeſſe, ye know

God,

God, yet by your works ye deny him: Theſe are ſome of the four-footed beaſts and creeping things that are in the Leopards Denne, within, in your earthly ſenſuall hearts, and the prints and ſpots of theſe you'l finde to your wo, when God ſhall bring you to judgement:

Repl. *But thou ſayeſt, I am wilde, and untame:*

Anſw. I am ſo indeed by nature, but God hath ſubdued my wildneſſe, and made me according to his grace in me tame, and of a willing minde to receive more of that light which guides out of the world: And ſo I cannot deſpiſe that which reproves me inwardly for my too covetous practices; but am ready through my Fathers grace, to be as the Lillies and the Sparrowes, without care and fear of food, and raiment in the world: This ſpeech thou wilt be angry at, yet it is no matter, ſeeing thou art alwayes angry at other mens experiences.

Repl. *But I ſcoffe at ſuch in whom tenderneſſe grows.*

Anſw. And yet I tell thee, I ſcoffe at nothing, but the evill beaſt in thee: He is ſo plainly diſcovered, that if I ſhould give thee flattering Titles, as ſome ſimple ones do, I might fear my Maker would ſoon take me away: this evill one I cannot chuſe but ſpeak againſt, not againſt the tenderneſſe of truth that grows up in any.

Repl. *But I am crafty, thou ſayeſt; and to maintain my ſelf in pride and fulneſſe, have got the Tythe of two Pariſhes, & bring in one colour after another to maintain the wages of unrighteouſneſſe, ſo beſpotted am I, ſo acted by the beaſt like unto a Leopard.*

Anſw. Friend, it was not my craft which got me my Tyth of two Pariſhes, neither doth my craft maintain me in them, I am very unskilfull in craft, guile, hypocriſie: all that deal with me, finde me plain and faithfull; neither can I diſſemble to deceive, as many do: But ſtay, haſt thou not heard of a providence? Surely this gave me my Tyth of two Pariſhes; and this wronged none, when it gave me Tythe: and this providence maintains Tythes for my uſe, and tells me, I wrong none, whilſt I take it with moderation, not with oppreſſion and rigour: And this is that, even providence, thou haſt murmured againſt in this buſineſſe of Tythes; And thou ſhalt know to thy ſorrow, that God hath heard thy murmurings againſt himſelf, and will bring thee to a due account for them: For who are wee? Your murmurings are not ſo much againſt us, as againſt the Lord: and that which he gives us, ye have prophanely called the wages of unrighteouſneſſe: And therefore he will ſtop the mouth of the evill beaſt in thee.

Repl. *Further, thou ſayeſt, I am telling what the beaſt is, which all the world wonders after, ſaying, the Pope is the beaſt in an eminent figure.*

Answ. Fain thou wouldest hide thy self, and the beast in thee, and therefore thou leavest all out in mine answer which discovered the beast, which thou wandrest after; but look again friend, and read what is there said, and compare thy spirit with it: and see whether in all thine anointing thy self with the office and place of Christ, and in all thy departing from God, and living in thy self below, thou be not guided by the beast: But thou letteſt all this alone, runneſt to the *Pope*, which indeed I brought in, as the ſenſe of ſome to be the beaſt, but thou heareſt me ſpeak of another thing to be the beaſt in truth; and yet ſeeing thou haſt named the *Pope*, let us ſee whether the *Pope* be not alive in thee. 1. He is infallible; ſo art thou: 2. He is Chriſt; ſo art thou. 3. He is maſter and Father of all mens faith; ſo art thou. 4. He is ſpotleſſe, ſinleſſe, perfect; ſo art thou. 5. He queſtions and condemnes all for Hereticks, curſed Hereticks and Heathen, that wear not his mark either in their hands, or fore-heads; ſo doeſt thou. 6. He makes a noſe of wax of Scripture; ſometimes for the hiſtory, ſometimes for the myſterie; alwayes for his meaning and interpretation of all; and ſo doeſt thou. 7. He is much for the naturall light, the light which is in every man, which by improvement becomes ſaving; ſo art thou. 8. He is for his own merits; ſo art thou. 9. He ſends up and down the world his Prieſts and Friars to convert unto his holy Catholick Religion; ſo doeſt thou to convert to thy Religion. And 10. Laſtly, to name no more; a great honour it is to kiſſe his to; ſo a great honour it muſt needs be to kiſſe thy feet, to come under the leaſt degree of thy holy ſpotleſſe orders and dreames. Surely, methinks by all this it appeares that the *Pope* hat left his holy Chair, is come from *Rome* to live neerthee and in thee; and yet thou dreameſt, ſurely this beaſt dwels at *Rome*. But to ſave thy ſelf;

Repl. *Thou telleſt me, the beaſt hath his chiefeſt room in me, and bears rule in my body, and leads me out into wickedneſſe, pleaſures, ſcorning wayes and cuſtomes of the world.*

Answ. Friend, that he hath done this in me, I deny it not; but that his power is broken, and that he leads me not out, as formerly, to take pleaſure in unrighteouſneſſe, this is that I glory in; and ſo can ſing and triumph in God, who hath given me victorie over the beaſt: And ſo take the beaſt for me: for by thy wrangling and jangling it plainly appears, that thine own conſcience tells thee, thou art under his power; and ſo thou tatleſt on, and ſayeſt:

Repl. *There was a time when I was in trouble and torment, and ſleep departed from me, and in that time was the wounding of the head of the beaſt in the firſt of his colours, but from the ſword I fled, and again am healed, and*

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the ſame head cured, yet in another appearance, and now I am ten times more crafty for the Kingdom of darkneſſe than before, Rev. 13. 1, 2, 3.

Anſw. Thou wretch, how long wilt thou regard lying vanities, and forſake thine own mercies? How many lies haſt thou told about my ſcrupling Tythes? And yet thou muſt be perfect without all ſin. All this doth but add unto thy heap of wrath: As touching the reviving of the beaſt in me, who was wounded, as thou ſayeſt; know, that he lies ſtill wounded and condemned in me: and though I deny not ſome remnants of him; for if I ſhould, I ſhould be a lyar, like thy ſelf; yet I finde to the praiſe of Gods rich grace, that his ſickneſſe is unto death, his body cannot be cured, but by the Word of the Lord I ſhall deſtroy him; and ſo in all his appearances he is ſeen; And though thou plead his cauſe, like a man well feed, ſtrongly againſt me, yet he and all his Angells muſt to their place go, where I leave thee with him in thy dark imaginations romping up and down to periſh in his Kingdom, unleſſe the Lord ariſe mightily for thy deliverance: But thou telleſt me again:

Repl. *I am found in the pollutions of the World, in the ſpots thereof, living in diſobedience to the minde of* Jeſus.

Anſw. I know there is none can ſay I have made my heart clean, I am pure from my ſin. Though I have not attained unto what I deſire, yet I have, through grace, ſtill the victory in the end: and I am not in the fleſh, but in the ſpirit according to Gods account, and here I know all things ſhall work together for my good; and not withſtanding all thy hard ſpeeches, yet mine own conſcience bears me witneſſe, that with my minde I ſerve Jeſus, not my ſelf, or any other man in the World; and ſo am not feared.

Repl. But thou telleſt me, *In the children of diſobedience the Prince of darkneſſe rules, even the beaſt which all the World wander after.*

Anſw. And ſo ſay I, the *whole World lies in* wickedneſſe and are obedient to the Prince of darkneſſe, in fulfilling the deſires of the fleſh and mind; and ſo wee are all, till endued with power from on high, and fetched out of this grave by the voice of the Son of God.

Repl. Thou ſayeſt further, *When my meaſure I have filled up among the beaſt of the field, and the Lamb have gored with my Hornes apace, yet ſhall a band about my neck be put, and tormented ſhall I be.*

Anſw. As for the beaſts of the field I leave thee to wander up and down with them in the field of the World, till the Angell thruſt in his ſickle into the earth, and gather the Vine of the earth, and caſt it into the great winepreſſe of the wrath of God; yet I deſire thy life rather than thy death: And ſtill I ſay, read thine own leſſon over in thine own heart: I know no band

about my neck, but the Lords work and will, this keeps me from goaring the Lamb, this makes me to own the Lamb ſtill, and this drives me ſtill whither I with Chriſt would go, into the ſweetneſſe and ſulneſſe of God, where I can lye down and ſleep in peace.

In mine anſwer to another of thy queſtions, thou telleſt me:

Repl. *I am telling what the beaſt is, and the number of his name, whoſe number is* 666.

Anſw. Here I finde thee again ſhifting and ſcoffing; and the reaſon is, becauſe thou wert diſcovered to be in the number of the beaſt: this the wiſdome of God ſaw afarre of, and gave that anſwer to thy queſtion as a ſword to wound thee, though thou ſpare and hide thy ſelf: For look the anſwer, and compare thy ſpirit with it, and ſee how right thou art in the number of the beaſt; For art not thou one who cries out, I am a God that cannot erre, yet to the man that hath underſtanding, though thy party be deluded, in the midſt of all thine imaginary ſulneſſe in thy ſelf, thou art but a poor miſerable man that lies in errour: this is the number of all thy wiſdom, 'tis but fancie, darkneſſe, it is not wiſdom, and this is the ſumme of all the wiſdom of the beaſt: But thou art telling me,

Repl. *Here is wiſdom among them, who are in it knit, and from on high this wiſdom is, and was before the world was, in it is no ſin, guile, or ſpot.*

Anſw. Here thou art lifted up on high, *to be without ſin, guile, or ſpot,* and yet art blinde, crafty, ſubtle, to ſay thou haſt no ſin, and ſo thy ſin remained upon the ſcore; I know the wiſdom of God is high, deep, incomprehenſible, and was, ever is, and ſhall be ever the ſame, and in this there is no ſin, or ſpot: But what's all this to make good thy dream of thine own party of knowing as they are known now, and of being as pure in this earthly body, as the Saints are in the heavenly? Art thou as wiſe, and as ſpotleſſe as the wiſdom of God is? Ask thine own conſcience, and ſtifle it not. But go on:

Repl. *In this wiſdom, and underſtanding,* thou ſayeſt, *learned is the Unity, out of it the number.*

Anſw. Well then, out of thine own mouth art thou judged not to look upon, or be in the Unity, but in the number; and ſo to make the number, or variety the cauſe of dividing from the Unity, where the Unity is appearing: couldeſt thou be looking upon the Unity, and not be telling of the number, thou wouldeſt learn to love the Unity in the midſt of variety, and not cry out ſo much upon the variety, or number, where there is the Unity: But to let thee alone in thy fancie, though it condemne thy ſelf.

Repl. *Thou ſayeſt, That I, who out of the light am turned, am out of the Unity*

Unity, and ſo in loftineſſe, in ſcoffing, pride, covetouſneſſe, fair ſpeeches, cuſtomes of the world.

Anſw. And why may not a Quaker be guilty of all theſe? If but of one in form, then of all in ſpirit; And ſo to apply to thy ſelf this: Art thou not ſtill lofty, ſcoffing, jeering, couſening the ſimple, exalting thy ſelf, idleing up and down to live upon other mens labours, under a pretence of preaching the Goſpel, which is not the Goſpel, but thine own fancie, viſion, and blaſphemy, many times againſt the Tabernacle of God, and them that dwell in Heaven? And are not theſe ſome of the ill; nay, worſt cuſtomes of the world? And ſo according to thy fine talk of the number of the beaſt, thou art found, even thou in his ſpots, living out of the Unity, which is the nature and work of God thou ſeeſt in others: In the number of a man, which is the variety of wickedneſſes in the world, theſe thou art found alive in, and making thy ſelf great too, in thine imagination at the ſight of a number, or variety of forms and failings, thou ſeeſt many of the precious ones of God in bondage too much unto:

Repl. *Further thou telleſt me, My head plots deceit.*

Anſw. I could wiſh mine head were a fountain of tears, that I could weep day & night for all the deceit in the land, for all the abominations that are done in the midſt of this untoward generation: And I can deſire freely the Lord to conſume and deſtroy all the deceiveableneſſe of unrighteouſneſſe that is nouriſhed in them that periſh, becauſe they believe not the truth, that they might be ſaved: Let them be conſumed by the brightneſſe, and coming of the Lord: I have no plots in me againſt the very worſt of men, but can let them alone from being perſecuted outwardly, knowing that it is judgement and miſery enough, for God to ſend ſuch ſtrong deluſions, as that men ſhould believe a lye.

Repl. *But my heart is in the earth, thou ſayeſt:*

Anſw. In the earth is not my treaſure; I finde all here vanity and vexation of ſpirit: But in the Lord have I righteouſneſſe, and ſtrength: and ſo my treaſure being above, mine heart and affections are alſo above.

Repl. *But my compleatneſſe is in darkneſſe.*

Anſw. Here indeed is the compleatneſſe of the world, but the Lord is ariſing to diſcover this deluſion, and in him, & his light and grace, is my compleatneſſe, fulneſſe, and glory.

Repl. *But to the light which comes from the corner-ſtone I act contrary, and fall not upon it, ſo upon me ſhall it fall and grinde me to powder:*

Anſw. Had thy building been upon the corner-ſtone, thou wouldſt not in diſobedience have denied him to be thy foundation, but wouldſt by this falling

falling upon him, have been broken all to pieces, and never thus weakly been ſodered up again to act, and work for life in thine own power and merits, and ſo to be a Chriſt, a Saviour unto thy ſelf, making thy ſelf whole without the bloud of the Lamb, which takes away the ſins of the world: But be ſure for this thy diſallowing of the ſtone which is elect and precious, thou ſhalt ſtumble and fall, and be ground to powder for thy diſobedience, whereunto alſo thou art appointed. As for me, let me alone to live and walk in the light of the Lord, to be all I am in the grace and righteouſneſſe of Chriſt Jeſus: In my ſelf I am broken indeed, my glory is gone, and I am nothing: But in Chriſt I am whole, and well, and need none of mine own power and merits to ſave me: In him I feed upon that which is good, upon ſubſtance, upon the beſt, upon fatneſſe, and he being my foundation without and within, I have an everlaſting covenant of grace, even the ſure mercies of *David*: This I know becauſe he is faithfull.

Repl. But thou telleſt me, *I am out of the Unity in the one ſpirit in the number of the beaſt, the number of a man, who profeſſe the Letter declared from the life, which life knits the Saints in one peace, and thee ſhall eternally torment, who liveſt in vanity, and denieſt the way of peace.*

Anſw. Once more look home to thy ſelf, that thou, even thou be not found in this number of a beaſt, of a man, that art compleat in thy form, in thy obſervations, drawn ſometimes from the Letter, and ſometimes from thy fancie in the myſtery; and yet neither Letter, or meaning is any more direction to thee, than will ſtand with thy dark, minde, and form: Therefore ſee and know that the life, the Scripture, the Chriſt, the peace which thou art in, is not the life out of the original in the one ſpirit, but the life, and Chriſt, and peace of form, of fanſie, of man; and ſo notwithſtanding all thy pretended Unity and holineſſe, thou regardeſt lying, vanity, and art in a weary land without water: As for me, my endeavour is to keep the Unity of the ſpirit in the bond of peace, with all lowlineſſe, and meekneſſe, and long-ſuffering, forbearing all my brethren in love: I know the body, the ſpirit, the calling is one, the Lord, the faith, the baptiſme is one, and that there is one God and Father of all, who is above all, and through all, and in us all: A ſenſe of all theſe conſtrains me to love the Saints in all this oneneſſe; though in their wayes and walkings without they are divers, yet in the ſubſtances of things they are all one, and of one: And upon this account could I freely and faithfully have communion with them, preach and pray, and enter into fellowſhip with them; though by reaſon of their too much indulgence to their bodily exerciſe, and outward wayes of walking, they are for the moſt part againſt communion with any out of their own modell and way, and ſo too much

ſpirit of God, I own it as a witneſſe and Declaration of the Lords will and mind to man: This I profeſſe not out of the life and light of the ſpirit, knowing that that is the living word, the kernel, the ſubſtance, which quickens all the body, and knits the Saints altogether in that one peace of God: And this ſpirit declared in the Letter, is that which keeps me from vanity, and frees me from the Law of ſin, death, and condemnation.

And now to the buſineſſe of Tythes: Thou ſayes:

Repl. *In my corrupt reaſon I am ſcraping up reaſons to maintain Tythes, but ſhew no Scripture.*

Anſw. Here thou art at thine old trade, prating and ſlighting, but ſhewing little reaſon, and yet thou goeſt on to teach, and ſay:

Repl. *To the Sons of* Levi *was Tyth paid for their ſervice, and the relieving the fatherleſſe, widdows, and ſtrangers.*

Anſ. And why muſt not the Miniſters of the Goſpel have maintenance too for their ſervice? Doth the Goſpel afford leſſe than the Law? But to let that paſſe: Thou haſt ſpoken a piece of truth, to which I add: Thou mayeſt finde even *Levi* himſelf paid Tythes in *Abraham*, *Heb.* 7. 9. and ſo Tythes were paid before the Law, and *Levi* were in being, as to the Letter: ſo that the payment of Tythes extended further than to the litteral Tribe of *Levi*: And if *Abraham* and *Jacob* payed Tythes, as it appears they did, before the Law, *Gen.* 14. 18, 19, 20. and *Gen.* 18. 22. ſurely they did it by a light within, and this light was their Law: and this is thine too ſometimes, though very ſeldom, eſpecially when to part with ſomething from thy ſelf; and therefore art thou covetous to rob others of all their glory in inward things, to advance thy ſelf; and of their property too in outward things, and ſo thou art greedy to keep the tenth of all. But to proceed:

Repl. Thou ſayeſt, *When Chriſt came, he put an end to that ſervice, and to the wages due to that ſervice, and that he continued Tythes to the Miniſters of the Goſpel by a Law, that thou bid'ſt me prove by Scripture command, or example.*

Anſw. That Chriſt put an end to the Levitical prieſt-hood, that I deny not: But that Chriſt put an end to the prieſt-hood ſo, as to ſet up no teaching in the room thereof, that I deny: But what, or who hath he ſet up? *Anſwer*, Miniſters not of the Letter, but of the ſpirit. But are your Miniſters ſuch? *Anſwer*, thoſe whom Chriſt anoints and ordains are ſuch: for the reſt I plead not: But where have you Miniſters that are ſuch, if the thing ſhould be granted, any command, example, or practice for Tythes? *Anſwer*, we have the light within written in the hearts of all Nations, which teacheth them to pay Tythes, or maintenance unto their Prieſts at this day; this is the

light of our Nation to pay Tythe unto their Miniſters: And this is of as much force ſtill, where it guides and rules, to teach men what to do, as it was of old before there was a Law for either prieſt hood, or Tythes: But doth this light teach men to pay Tythes? *Anſwer*, It doth ſo, it teacheth men to pay Tythes, or maintenance unto their Miniſters; and where this light rules not, there the Miniſters can get no maintenance without an outward Law, eſpecially if he come in the anointing of the Lords ſpirit: A Prieſt of *Baal* indeed may get Tythe, or maintenance without a Law; but a Miniſter of the Goſpell can get none without a Law: and ſo in pleading againſt Tythe, or maintenance for men anointed by Chriſt to preach, thou declareſt thy ſelf a friend of *Baal* and his Prieſts: For doeſt thou not ſee how all Sects and forms in the Nation, that are ſeparated from the Miniſtery are almoſt all ſo farre blinded in this matter, as to joyne with unbelievers, worldlings, and coveteous wretches to keep their Tythes, eſpecially if the Miniſter be anointed and called of God? But where is your light within for Tythes guided by the Scripture? *Anſwer*, look, *Gal.* 6, 7. and 1 *Cor.* 9. 5. *to* 13. And remember what Chriſt ſaith, the labourer is worthy of his hire: And he that labours, ſaith *Paul*, in word and Doctrine is worthy of double honour: nay it is a hard thing to pleaſe Chriſt, who hath called us to be Souldiers, when we muſt labour, and be intangled with the affaires of this life for a maintenance: And who goes to warfare of his own charges? That which Miniſters have I could deſire might be with leſſe trouble and care: However take all theſe Scriptures, and ſee whether there be no maintenance or Tythe due to Goſpell-Miniſters.

But Chriſt ſaid, freely ye have received, freely give: *Anſwer*, Chriſt in that teacheth us to doe the Lords worke willingly, not by conſtraint, or for filthy lucre; but of a ready minde, to be as free to communicate and diſtribute the heavenly Treaſure, as he is to beſtow it on us, not aiming at our ſelves and gain, but at the advancement of his Kingdom and Goſpell in the hearts of men: And this the Miniſters of Chriſt are deſirous to do through his grace. But into whatſoever houſe ye enter, eat ſuch things as are ſet before you, *Mat.* 10. and *Luk.* 10. *Anſwer*, And ſo we will, when we are called to journey up and down the world as the Diſciples were to do; but being ordained over a particular place, we are to feed the people with the word, over which the holy Ghoſt hath made us Overſeers, and to take ſuch things as are conſecrated to us.

But Chriſt bid the Apoſtles take no Tythes: *Anſwer*, And ſtrange it is he ſhould, ſeeing they were to go up and down from City to City, and place to place: Surely, if they had taken Tythes of all, they would have been very rich:

And

And beſides, the world being ſtrangers to all knowledge and profeſſion of Chriſt, this would have hindered the advance of the Goſpell: Yet *Paul* told the *Corinthians*, that they might be chargeable to them, as other *A*poſtles of Chriſt: And yet thou goeſt on, to ſay:

Repl. *O ſhame of all Pariſh hirelings, who have a Law to force maintenance from an whole Pariſh, and I who call my ſelf a Miniſter of the Goſpell, am not content with the Goſpell wages, and thou bid'ſt me prove, if ever Miniſter of the Goſpell pleaded for* Leviticall *wages.*

Anſw. No friend, this I go not about to prove; but maintenance is the thing I prove, and if thou call that *Leviticall*, thou mayeſt, thy tongue is thine own: Neither would I plead for any thing, if all did cover to walk according to the light within and without, which teacheth that the labourer is worthy of his hire.

Repl. *But Chriſt blotted out the hand-writing of Ordinances*, Heb.7.10. Col.2.20. *And ſo I that am ſubject to theſe things am in the world and covetous practices.*

Anſw. But ſee whether thou thy ſelf be not rather in the coveteous practices of the moſt wicked of the world, in ſeeking to keep thy Tythes from the labourer; who, Chriſt ſaith, is worthy of his hire: mark that word hire; It may be, it may open thine eyes, though hirelings in thy account I know the Lord abhorres, who labour for themſelves, not the Lord: Yet take heed how thou keepeſt the hire from the true labourer, and that againſt all light and Law, and this preſent Scripture, in that place, *Heb.*7.10. *The Law of the Prieſt-hood is changed*; And ſo ſay I, and *Col.*2.20. We muſt not be ſubject to ceremoniall ordinances, as touch not, taſt not, handle not, ſeeing what was ceremoniall God hath blotted out, and nailed to the Croſſe of Chriſt; and ſo we are not to place Religion and holineſſe and worſhip in outward things, and places and Ceremonies, but may be free to that which the Law made outwardly unclean, as touch not, taſte not: And yet in this freedom we are not to be without Law to God.

Repl. But ſtill thou goeſt on to tell me, *I am a Thiefe, and talkeſt of the wages of the firſt Prieſt-hood, which God did not allot to them, who were to do the work of the everlaſting Prieſt-hood.*

Anſw. Yet I tell thee, I am no Thief, but one come in by the door, by the Son of God, to preach his Goſpell, according to the meaſure of the gift of Chriſt; And no more wages do I receive than the Goſpell allowes me in, 1 *Cor.*9.13, 14. And he is a Thief that keeps back the hire of the labourer: and he is a murderer, that envies and hates his brother: Look to thy ſelf:

Repl. But thou sayest, *I am telling of the Lords giving a man Tythes, as a portion of the earth, to nourish himself and family:*

Answ. And why may not the Lord do this? And is not the earth the Lords and the fulnesse thereof? And doth he not give it unto whom he pleaseth? Is not Christ the Heir of all things? And wilt thou murmure, and tell the Heir, he hath done wisely in giving away his Tythes from thee? Thou worm, know that Christ is the wise disposer of all things, and doth all exceeding well.

Repl. But thou sayest, *I am not sent of the Lord, I am one of those that teach things I ought not, for filthy lucres sake.*

Answ. Whether thou own me or no, is not much regarded of me, seeing thou owneſt not the Lord himself: That I teach things I ought not, as thou and others do, is false: what I preach is the Gospell of grace: But thou settest up another Gospell, and so art accursed, though thou wouldest fain be accounted an Angell. That I teach for gain is but thy simple prate: I am contented with what I have, Tythes, or no Tythes, if the Lord please: God is my wages, and he payes me well. Further thou sayest:

Repl. *I plead for Tythes, sometimes as a gift from the Magistrate, sometimes as a gift from the Lord; and so thou curseſt me from running greedily after the errour of* Balaam *for gifts and rewards, and my God thou denieſt, who teacheth me to plead for gifts.*

Answ. God and the Magistrate are one in work; that which the Lord gives, he leaves to the Magistrate to give under him; and that which the Magistrate disposes of, confirms, maintains, and gives in outward things, that is of the Lord, or according to the wisdom and providing of God, who hath the heart of the Magistrate in his hand, and turnes it which way he pleaseth; so that the Magistrate, as a figure of God, is to imitate God in Justice and righteousnesse, to look to the Lord, and observe his carriage, and heed his minde and will, and to carry himself as the Lord doth towards men, in wisdom, justice and righteousnesse, seeking to maintain peace, liberty, freedom, property in this unruly world: and so Tythes being a peculiar property, which the wisdom of God hath directed the Magistrate to dispose of, partly to the Ministers, partly to others; when the Magistrate doth this, God doth it, which the envious one cannot see, but cries out blasphemy: And no wonder, though ye deny the lawfulnesse of this Act of the Magistrate, who is but the Lords Steward, seeing ye deny the Master of the house, and would be wiser than Christ, or man, to have all at your disposing. As for gifts, or rewards out of the will of God, I desire them not: I know he is my shepheard, I shall not want; and though thou pray for nothing from him, it seems as

though

though thou ſtoodſt in no need of his bread, gifts, and providence, yet be ſure if God ſhould withdraw his gifts and favours never ſo little, thy ſubſiſtance, beauty, ſtrength, life, body and ſpirit too, would ſoon mourn, languiſh, and wither away for want of the Lords mercies.

Repl. *But Chriſt*, thou ſayeſt, *put an end unto Tythes, and is not changeable.*

Anſw. If Chriſt put an end unto Tythes more than to any other outward property, then Tythes muſt be a peculiar figure of ſomething which was to come; and yet in all thy wiſdom thou couldeſt not tell what Tythes was a figure of; when I put this to thee, thou waſt ſilent, and thy companion with thee, yet afterwards thy friend opened his mouth, and ſaid, that Tythes was a figure of ſpiritual good things to be given out by Chriſt, and when I demanded a Scripture to maintain that, he pawſed a little, and ſaid, he was Chriſt, and what he ſaid was Scripture: Lo, what your wretched blindneſſe and envy hath brought you unto: but to let that alone; Let me demand of thee to ſhew a Scripture, which hath put an end unto Tythes in the Letter: Nay, that hath either forbidden, or commanded any property to all, to be enjoyed, or not enjoyed of a Chriſtian in outward things: It ſpeaks indeed of forſaking Houſes, Lands, and the like for Chriſt; of being as the Lillies and the Sparrows: And we read, *Act.* 2. 44,45. of a Community of poſſeſſions and goods among the Saints, which thy companion denied, and ſaid, he was for his property; and why not another as well as he? Further, the Apoſtle ſpeaks of uſing the world, as if we uſed it not; ſo that the Goſpel is rather againſt all property, than commands any at all: And yet the Saints of God ſurely may have poſſeſſions in the world; but the Goſpel no where commands, or forbids this, or that in outward things; onely we ought to ſit looſe to the world, to all things as well as ſome, and in what ſtate we are in, therewith to be content: And when you are in this frame, your hearts will be levelled more than they are to all outward things, and you'l plainly ſee, that God hath forbidden rent, as much as he hath forbidden Tythes: And if you have any command for your rent, or any other property, ſhew it, and I will ſhew you the ſame command is as much for Tythes; and if God hath put an end to Tythes, he hath put the ſame end to rent, and hath taught us all in the midſt of all outward things to be as having nothing, and yet poſſeſſing all things. But thou ſayeſt:

Repl. *God gave not Tythes to his Diſciples and Apoſtles, who laboured painfully in the Word & Doctrine, and ſo ſurely he hath given it to ſwarm of locuſts, who live in ungodlineſſe.*

Anſw. The ſame ſay I, God gives nothing to the wicked as a bleſſing, but

as a curſe to them: and yet he hath given Tythes to maintain the Miniſters of his in this Nation, as much as he gave his Diſciples and Apoſtles any poſſeſſions in the world; all being at the diſpoſing of the Son, the Heir, to give to whom he pleaſeth. Further thou ſayeſt:

Repl. *A Miniſter muſt be Hoſpitable*; But here thou falleſt fowl upon the charity of the *Prieſts of* England, *who Judas-like muſt have their bags filled and their barnes, with that which others have painfully laboured for.*

Anſw. But what if the Lay-man, as they are called, take Tythes, muſt he be a *Judas*, a Thief, an Hireling too, becauſe he takes his property of Tythes where it is, and from others, who have laboured to till the ground for him? But yet this man, who doth nothing for his Tythes, and yet takes it, as due by Law, is not cried out upon uſually; onely the Miniſter is reviled for Tythes, or maintenance, though he labour and take pains diligently in the Office, and place he is called unto. But why doeſt thou ſpeak of *Judas*? Did *Judas* take Tythes? And fill his bag with Tythes, that Miniſters are like *Judas* in their Tythes? By this thou wilt unawares give us an argument for Tythes: But the *Judas* and his bag take unto thy ſelf, who wandereſt up and down to ſell thy Maſter for a piece of bread, and betrayeſt his Goſpel, truth and bloud into the hands of ſinners, to get thy ſelf a name and fame in the world: And therefore thou biddeſt all others ſtand by, *I am holier and wiſer than thou, thou art a Traitor, a* Judas, *a Thief, and ſinner: But I have no ſin, I am a Prophet, Apoſtle, Miniſter of the Goſpel; Nay, I am Chriſt, the Lord, who am come to judge the world:* And ſo with thy light wanton Spirit, which runs a whoring after thy fleſh and ſelf, thou allureſt with ſwelling words of vanity thoſe who were eſcaped from them who live in errour, again to come and live in errour: And ſo taking no notice of thine own pride, doing all to be ſeen of men, and praiſed of men, and accounted a Chriſt and God, though a dark enemy to God and Chriſt, I ſay, taking no notice of thine own pride, thou crieſt out againſt others for cuffs, gaudineſſe, rings-hoods, vails, which Chriſt forbad, thou ſayeſt, 1 *Tim.*2.9. And friend, where thou ſeeſt theſe things uſed without modeſty, ſhamefacedneſſe and ſobrietie, which becomes women profeſſing godlineſſe, there thou mayeſt vaunt, and cry out aloud in thy boaſting ſpirit, that thou art not like other women, and as the Prieſt of *England* are in outward pride, though inwardly thou exceedeſt them all: But to end this prattle of *Judas* and women, thou ſayeſt, a Miniſter muſt be Hoſpitable: but how, and with what thou knoweſt not, give he muſt; but wherewith to give he muſt not have: All Tythes, maintenance, ſet wages, gifts, that's Antichriſtian: All rewards, either from God, or men, that's *Balaam* like, as thy wiſdom calls it, and yet the man muſt be Hoſpitable:

But let him preach, and truſt God for maintenance: And ſo ſay I too; Let Miniſters preach the Goſpell, be inſtant in ſeaſon and out of ſeaſon, beſeech men to be reconciled to God, not to this, or that form, cuſtom, tradition, or outward ſocietie, but onely in the will of God unto God, and the truth of God, and the people of God in all fellowſhips ſcattered up and down the world: Let Miniſters do their duty, and truſt God for their maintenance, who in the midſt of all the peoples murmurings againſt this grievous burden of Tythes, doth ſtill make proviſion for his Miniſters in the Nation: God, who takes care for Oxen, takes care for thoſe who tread out the Corn, who break the ſhell, and diſpenſe out the word aright unto the people, though the envious hard-hearted world every where repine and murmure at this proviſion, which the Lord makes.

Repl. *But this, thou ſayeſt, both is a taking of that which another hath painfully laboured for.*

Anſw. And yet this by wiſe men is looked upon as no oppreſſion, Tythes being a peculiar property, that no man can call his own, but he to whom the providence of God, and the wiſdom of the Nation hath given them: and though it be out of anothers labours, yet all Rent, Cuſtomes, Taxes, Uſe, are the ſame, payes out of other mens ventures, labours, paines, and yet the taking of them looked upon as no ſuch grievous oppreſſion and ſin, as the taking of Tythes, though with much moderation by a Miniſter: But thou ſayeſt,

Repl. *Let the priſons in* England *judge of the Prieſts Hoſpitalitie, who caſt the Saints into priſon, ſome priſons have five, ſome ten, twenty, twenty four of the Children of God in them.*

Anſw. This I own not, the putting Saints in priſon, eſpecially if it be for conſcience towards *God*: thoſe who are guilty of this, have a ſad account to make: But yet it is not the ſuffering, but the cauſe, that makes the martyr: A man may ſuffer much, endure much hardſhip, grief, bonds; yea, and death too, and yet not ſuffer as a *Chriſtian* with *Chriſt*, nor for his ſake: and if any ſuffer thus, what glory is it? For a man may ſuffer as a Murderer, as a Thief, as an evill doer, as a buſie body: and that many thus ſuffer, it's apparent: And ſo it behoves you to be well adviſed for what ye ſuffer, before ye glory too much of your ſufferings as Saints. But thou comeſt to tell me, to whom my Hoſpitality reaches.

Repl. *Firſt to mine own back and belly, who live in exceſſe, and ſcorn ſuch as do not; then to feaſt Drunkards, Ranters, and prophane perſons, and to ſpend the time in laughter, mirth, folly, vanity,* &c.

Anſw. All this is but the deviſe and viſion of a Quakers ſpirit; as for

fine

fine cloathes, and feasts, and carnall merriments, I have seen vanity and madnesse in them, and can be as well content without them as the strictest Christian: Neither hath any company, or people at any feast, or meeting been so welcom to me as the Son of God: As for Ranters and Atheists, and men that under a conceit of being above ordinances, Ministers, and all worship of God, have lost all Religion and appearances of grace, take all those to thy self; for these usually are the people that go to the making up of thy foolish building. Further thou tellest me:

Repl. *My moderation, freedom, and enlargement in matters of Tythes will not colour over my deceit.*

Answ. Yet all thy railing, lying, & envy shall not make me forget my moderation and freedom in this matter, or make me guilty of that deceit, pride, fulnesse, excesse, vanity, thou layest unto my charge: Neither shall all thy fury against the Priest-hood provoke me to plead for any of the carnall false Priest-hood, who preach for lucre, gifts and rewards, or the like. All that I aime at in pleading for the Ministery is this, to make this out in thy conscience, and I know it is evident there already, that God hath still a precious seed in the Ministery: that in our age, and ages before, there have been, and still are some in the Ministery, that have been, and are precious lights unto the Saints of God; men that have stood up boldly against the idolatries, superstitions, inventions, and sins of the Nation in their time, according unto their measure of grace: These are men whose weaknesses the Lord covers, and whose spirits he still keeps up to commend the truth to every mans conscience in the sight of God: These I have seen a strong Angell protecting and providing for; and all the Ministery fare the better for their sakes: These are men whom the Father pleads for: And though I finde too much folly & selfishnes in the best of us all; yet look upon any form, or way in the Nation, and there you may finde the same, and see we have all cause to put on patience, meeknesse, brotherly kindnesse, charity, to be subject one to another in love, and to walk humbly and meekly with our God.

And though ye are a people that are risen up above all and pretend to a light that is infallible in every particular, and to an estate free from all remnants of sinne, yet I know, and am perswaded by the Lord, that both the light within, and the light of Scripture makes it out plain to your conscience, that in many things ye are dark, ignorant, doubtfull, selfish, high-minded, carnall, and so walk as other men: And though I know you'l say, the new man sins not, and ye are dead indeed unto sin, and the bloud of Christ, & grace of Christ have purged away all our unrighteousnesse, and we are as God is, and as Christ is in this present world: All these and the like I know are high expressions

preſſions of the Saints freedom, dignity, and honour, yet they never make uſe of theſe and the like Scriptures to any other end, or purpoſe, than to ſet forth what they were in Gods account, grace, and favourable acceptation; and to comfort and encourage one another in the midſt of all their weakneſſes and infirmities with the new birth, the new man, the work of God upon the heart within, in which is all the fulneſſe, and happineſſe, and compleatneſſe of a Chriſtian in this world: This is the uſe they made of ſuch Scriptures to highten the grace of God; and to further their glorying and conſolations in the Lord: And yet in their fleſh, they ſaw no good thing, and in themſelves they were conſcious of errours and ſins enough to be humbled for, whilſt in this body of clay: as we ſee in *Job*, *David*, *Paul*, and others of the precious ones of God. And ſo to ſpeak a word to thee; Remember from whence thou art fallen; thou art fallen from thy light within; thou haſt loſt thy tenderneſſe to the Saints of God, becauſe thy light within is turned into utter darkneſſe: and now in the deep darkneſſe thou art high in thine own imaginations: Nay, thou art, *I am, and theres none beſide thee*; and ſo thou rageſt and art furious againſt every one that ſees thy nakedneſſe and blaſphemie. Why, poor vile worm, where art thou? and what art thou? Thou art like the *Egyptians* fleſh, and not ſpirit; thou art a man, and the ſon of man that ſhall die, a man full of infirmities and ſins, like all others of the ſons of men; Nay, a man of ſin in all thy proud exaltings of thy ſelf; a lyar, a falſe Prophet thou art, who crieſt out, *I am Chriſt*, the ſon of the moſt high; lo here, lo here: In all this haſt thou grieved the Spirit of God, ſinned away the promiſe of the Father, made uſe of the light within to wreſt the Scriptures to thine own deſtruction: which light teacheth thee to fear the Lord alwayes for thy good, to glory and triumph in him, as in thy life and joy: This light reproves thy drunken ſpirit, thy wanton heart, that is ſo farre in love with thy proud fleſh, that thou muſt needs be Chriſt and God: This reproves thy ſcoffing jeering nature, thy ſeeking to deſtroy the weak ones for whom Chriſt died: This light ſhines in thy darneſſe, but thou comprehendeſt it not: and this tells thee to thy face, thou art ignorant, bruitiſh, fooliſh, and knoweſt little of the myſteries of God and Chriſt, and what thou knoweſt doth but puffe thee up, and make thee forget thy Maker; and yet loath thou art to be ſeen and made manifeſt to thy deluded party; and therefore thou hateſt the light of Chriſt and *Go*ſpell of grace, and unwilling thou art to come to the light, leſt thy deeds ſhould be diſcovered: and though thou talke of being redeemed from the earth, yet thou knoweſt not the earth wherein thou dwelleſt; thou canſt not ſee the earth in thine heart ſet, nor how thou thy ſelf art the earth wherein thou liveſt:

And here thou art rich, and wise, and honourable in this earth of flesh and bloud, and knoweſt not that this earth muſt paſſe away, and all the works that are therein be burnt up and conſumed, becauſe that in it dwells no good thing: Therefore thou proud wretch that art lifted up to heaven, come down from thy Throne, and ſee thy ſhame, ſee where thou liveſt, even where Satans ſeat is, in that which is called the the old man, the Serpent, Satan, the accuſer: This is thy nature, thy ſeat, and habitation where thou dwelleſt: And up and down the World thou goeſt like thy Father to devour the noble ſeed of God, that thou alone mayeſt be the ſeed, the King, the God and all: Therefore be wiſe for thy ſelf, look home, turn thine eyes inward: be not alwayes like the fool abroad: Thou haſt a great work yet to do; Nay, all thy work yet to beginne, which is to deny thy ſelf: Thou haſt almoſt all the weakneſſes, blemiſhes, errours, ſins of all the forms abroad centred in thy ſelf, and therefore lay the Ax to the root of the Tree, hew down thy ſelf, or rather let the Lord do it for thee; he is wiſer and ſtronger than thy ſelf, he'l ſearch, and prove, and try what wickedneſſe there is in thee, and lead thee in the way everlaſting: Know in all this, I am not thine enemie; mine aime is at the deſtruction of Antichriſt, and the man of ſin in thee; and fain I would ſee thee what thou pretendeſt to be, holy, harmeleſſe, undefiled, ſeparate from ſinners according to ſome meaſure of Chriſt, learning to ſee the Father in the face of *Jeſus Chriſt*, and then thou wilt ſoon fall down at his feet, and ſay, *I am a man, a poore drop of the bucket, one who cannot in all my ſearch finde out the Almightie in his perfection; he is high, and deep, and incomprehenſible, but I am vanity, a weak, poor, ſhallow thing, and ſo I cannot but in admiration of the Lord, wiſdom, and knowledge ſay, How unſearchable are his judgements and his wayes paſt finding out: Who hath known the minde of the Lord, or been his Counſellour? For of him, and through him, and to him are all things; to whom be glory for even and ever.*

MAGNUS BYNE.

A REPLY TO LAWSONS ANSWER To 28. Queſtions.

Wherein his darkneſſe and bitterneſſe are ſtill manifeſted, by the ſame Authour

MAGNUS BYNE.

Queſt. 1.

WHence the name aroſe? and whether you own any ſuch thing as the trembling and quaking of the body and fleſh, which hath befallen ſome at your meetings? and whether that may not be a deluſion?

Anſ. The name aroſe, and is caſt upon us by *Iſmaels* brood, a generation of ſcorners.

Repl. Iſmaels brood are ſcorners indeed, and this Spirit in thee calls me Prieſt, Hireling, *&c.* and ſo thou art hereby witneſſed to be of that generation of ſcorners, but wiſdom is juſtified of her Children.

Anſw. Further, the thing quaking we own, and the power of it, as the Saints of God have alwayes done.

Repl. And why not then the name? ſeeing names are but ſhadowes of things themſelves, and if the thing be juſtified by wiſdom, the name which is a manifeſtation of the thing muſt needs likewiſe be juſtified: but me thinks I ſee your guiltineſſe and knowledge of the thing to be a deluſion, that you

are ſo offended at the name: as for the trembling and quaking which the Scriptures intimate.

1. It ariſeth from an emptineſſe of God, a ſtate of diviſion and ſeparation from his preſence in love and light: and ſo it belongs unto Devils and wicked men, *James* 2. 19. the Devils believe and tremple, *Iſa.* 33. 14. the ſinners in *Sion* are afraid, fearfulneſſe has ſurpriſed the Hypocrite, and again, the wicked man ſhall not feel quietneſſe in his belly, in the fulneſſe of his ſufficiency he ſhall be in ſtraits, God ſhall caſt the fury of his wrath upon him; and ſo they are like the troubled Sea, peaceleſſe, reſtleſſe, and where this fear is there is, torment, Hell, becauſe a ſenſe of wrathfulneſſe and anger began; no taſte of perfect love which caſteth out fear, this trembling is a ſad judgement of God, and a certain fore-runner of weeping and gnaſhing of teeth for ever: ſee it threatned, *Deut.*18.64,65,66,67. the Lord ſhall give thee a trembling heart, and thy life ſhall hang in doubt, and thou ſhalt fear day and night, at evening would God it were morning, and at morning would God it were evening, for the fear of thine heart wherewith thou ſhalt fear, and ſee the world filled with this fear, *Pſal.*14.5. and 53.5. there were they in great fear where no fear was, and the iſſue of ſuch is everlaſting woe, *Rev.*21.8. the fearfull and unbelieving ſhall be caſt into the lake of fire.

2. There is a trembling at the coming & appearing of God, in the ſhining brightneſſe and terrours of the Law to us: ſo *Iſrael* trembled, feared, and ſtood afar off at the giving of the Law, *Exod.*20. 18,19,20,21. thus the Law revealed in the conſcience works fear at firſt, ariſing out of a ſpirit of bondage, with all that are born of the bond-woman *Agar*, or after the fleſh, as ſoon as they come to Mount *Sinai* are poſſeſſed with, *Rom.* 8. 15. *Gal.*4.23. 24,25. and ſo *Paul*, when the Law came with power was ſtrucken with death, *Rom.*7.9,10. and at the coming of Chriſt to declare his ſin, he's found trembling, *Act.*9.6. this trembling of *Paul*, was a trembling of the inner man, the old man, which Chriſt was now come to deſtroy; this old man, was he in *Paul*, who kept Chriſt under, who perſecuted Jeſus; this old man, which was *Pauls* own will, reaſon, minde, luſt, and made him injurious, blaſphemous, and a perſecuter of Chriſt, this was he whom Chriſt came to break to pieces, and upon him falls the trembling; and ſo *Pauls* trembling was his ſtriking with inward horrour at the kindling of the Law in him, and the ſhining of the Majeſty thereof upon him, this made him cry out, who art thou Lord? What wilt thou have me to do: as for the fleſh and outward body of *Paul*, that was acted by his minde and inner man: and therefore Chriſt did not come ſo much to make this tremble, as the root whence this did ſpring, the fleſhly minde, the body of ſin, this muſt now tremble and come under the

Croſſe:

Croſſe: ſo that this trembling of *Paul*, and his being ſtricken to the ground, and his falling to the earth, can be no ſufficient ground to juſtifie the fleſhly trembling and quaking of theſe men: For,

1. As *Paul* was ſtricken with trembling, ſo with blindneſſe: but thoſe who have this trembling, have not likewiſe the blindneſſe.

2. *Paul* was ſenſible, both of trembling and blindneſſe; theſe are onely ſenſible of quaking not of blindneſſe.

3. *Paul* was ſtrucken to the earth, and all that were with him, *Act.* 26. 14. but here is one quakes, and the reſt are free, and ſome have no experience of the thing at all.

4. When *Paul* trembled, the people that were with him are ſaid to hear a voice, and to ſee a light; but at your tremblings there's no ſuch light, or voice.

Laſtly, *Pauls* trembling, let in ſo much of Chriſt, that ever afterwards, he was full of love, meekneſſe, patience, moderation towards all, as one ſenſible what man was, and this trembling brought ſuch a piercing ſight along with it, that *Paul* ever afterwards ſaw a body of corruption, a fleſhly part in him, fighting and carrying him forth many times to the Law of ſin: but theſe mens trembling lets in no ſuch light nor life: but rather madneſſe, fury, murmuring, condemning all to Hell that come not under the power of their form; as likewiſe pride, conceit, and a fooliſh imagining, a freedom from all remnants of ſin and darkneſſe, a ſtate of fulneſſe and perfection, in the midſt of all their palpable follies and abominations: There ſurely, *Pauls* trembling at the beginning of his converſion, agreeing with theſe mens trembling in no circumſtance, can be no Warrant, or vvitneſſe for their fleſhly trembling; I call it a fleſhly trembling, becauſe it's a trembling of the outward fleſh, when the inward remains in its full force and power, and rather ſtronger then weaker after the trembling is paſſed over.

3. And laſtly, the Scriptures mention a trembling, or fear, which flowes from a ſenſe and taſte of what God is, and what we are; and this is a trembling that is alwayes joyned with faith, and love, and joy: and this trembling and fear belongs unto the adoption, or the true ſeed of the free-woman, the Sons and Heir of God; they ſeeing as *Job* ſpeaks, what an infinite incomprehenſible being the Lord is, and that he's love it ſelf, and life and power, and goodneſſe it ſelf unto all his Saints; having a true touch of this upon their ſpirits, and likewiſe of their own low, weak, poor, empty condition in themſelves, that all they have, they have it in the Lord, and from the Lords rich grace and love, without the leaſt merit of theirs: hence they learn to abhorre themſelves, and to tremble before the Lords Majeſty; and yet

upon another consideration, to wit, of being taken into Union and fellowship with him, through his son and grace, they can go unto him in faith, as unto their exceeding joy; this is to rejoyce with trembling, to work out our own salvation with fear and trembling, to be afraid of *God*, because of his power and greatnesse, and so to stand in awe, and sin not; and yet likewise to rejoyce in the Lord and in his grace, to be afraid of God, because of our own proneneſſe unto sin, and yet to go unto him as to a father with great affection, delight and joy; as those who are kept by him from the power of sin and evil: This is a trembling which is not for a fit, and time onely, but kept alive in the Soul, during our abode in this house of clay: whether yours be such a trembling as this, let your own light be judge; this is the trembling that *Job*, and *David*, and the holy men of God witnessed of old, and do still witnesse to this very day: but away with thy fleshly, bodily, litteral trembling, and quivering; this is rather like *Belshazzars* trembling, or like a fit of *Mahomets* when the falling evil fell upon him, which he feigned to be the holy Ghost, or like a man possessed with the Devil; than like the trembling of the Saints of old: I know when God arises to save a Soul from death, he shakes the earth and the heavens that men have made, but this is inward, spiritual, and invisible to the bodily eye, like that of *Job*, when he said, he hath broken me asunder, he hath taken me by the neck, and shaken me to pieces, and set me up for his mark, he cleaveth my reins asunder, he poureth out my gall upon the ground, he breaketh me with breach upon breach: What was all this literal, outward, carnal? Surely no, it was rather the breaking in pieces of all *Jobs* somethingneſſe, and the grinding of him in spirit to nothing before the Lord; and thus it is in measure with all his deareſt Saints: This is a trembling known, & have not a word against, and when ye can witnesse this your other trembling, will no more be mentioned, or gloried in at all.

Queſt. 2. Whether or no God have not a precious people found in various forms and wayes of worship, where they are waiting on him according to their light, and several attainments?

Answ. The way of God is one, his worship one, his light one, and all that are in this light are in the one way, one worship, according to their measure, and by this light are all forms, wayes, worships and attainments, which vary from it condemned.

Repl. Where the word is not made flesh to dwell among us, there men, and the way, form, and worship that men are in, though outwardly never so decked and adorned in shew, is but like an house forsaken, and left to strangers, or like a poor empty cottage left alone, where nothing inhabits but the Owl, and the Satyr, and creeping things, but where the word dwells

in

in us, & with us, and the Lord comes down to ſit at Table, and to keep us company, there the men, and the way, form, and vvorſhip they are under; though outwardly never ſo contemptible, are an houſe filled with glory, and kept by the Lord for his friends, his mother, ſiſter, brother, and this is an houſe I deſire to dwell in all the dayes of my life, to behold the fair beauty of the Lord: This houſe is one in the ſpirit, and the way to it one, and the vvorſhip in it one, as being built by the Lord onely for his Saints, and ſet up by his Spirit, that where he is they may be alſo: Yet in this houſe are many manſions, higher and lower rooms, and Tables ſpread with meat for Children, fathers, young men: God in every corner of his houſe condeſcending to viſit all his family, and to feed them with food, ſutable to that meaſure they are under: Friend, the whole creation is an houſe made for the great King to dwell in, and all the creatures in this great variety, according to their ſeveral capacities have the King dwelling in them, and with them; even ſo the Church of God which is a new Creation, is a Tabernacle pitched by the Lord for himſelf, and every Member of this new building in the midſt of this great variety of them, has the preſence of the Lord in him, and with him, according to his capacity to receive: Now the way hither is one, and the light one, and the vvorſhip one, as all are brought hither by regeneration, and have the Lord to be their light to teach them all that vvorſhip, which is one in ſpirit and truth: But how then comes the variety and diverſity? I anſwer, it flows from the ſeveral workings, operations, and manifeſtations of the ſame Lord; ſo that in the original things are one, but in their comings forth to us, and in us, they are multiplied: Grace in the Soul is one, one with what it is in Chriſt, but in the coming of it forth in us is various, and cloathed with divers names, as faith, hope, love, meekneſſe, patience, &c. even ſo light in the Souls of men is one, but in the breaking of it forth its manifold, and ſo there is the manifold wiſdom of God, and hence the actings & walkings of the Saints are in a variety, as they are more or leſſe in a manifeſtation of the Original, and yet this variety leads up into the Unity, and teaches all to walk, and live, and follow Chriſt in the regeneration: This is all the variety I plead for, which flowes from the various manifeſtation of the ſame Chriſt, and leads up into him as into its root and Center.

But thou ſayeſt I plead for the Leopards ſpots, in pleading for ſeveral forms & ways of vvorſhip: Anſw. I plead for no form, tradition, or invention of men, new, or old, neither would I have Chriſtians make any form a vvall of ſeparation to divide between them & others, that are under any manifeſtation of grace and love; all that I ſay, is, there are diverſities of gifts, adminiſtrations, and operations, but the ſame ſpirit, Lord and God who worketh all in all,

all, and is all in all to band and free, and let every one that differs from another, endeavour to be fully perſwaded that 'tis light, not darkneſſe, the Lord not the fleſh that makes the difference, though the difference be ſtill in fleſhly, or outward things; and ſo having nothing, but what we have received, let every one think ſoberly of himſelf, according as God has given to every one a meaſure, and what men obſerve, let them do it as unto the Lord, not man, in honour preferring one another, waiting with patience, and they ſhall ſee all the Towers that men have made, fall to the ground, and broken in pieces by the ſtone cut out of the mountain.

Queſt. 3. Whether we ought to give Tribute, *Cuſtome*, Tythes, Rent to thoſe who have an intereſt in them by the Laws of the Land where we live, ſeeing Chriſt ſaid, render unto *Cæſar* the things that are *Cæſars*, Matth. 22.

Anſw. Yea, let man have the things that are his, and God have the things that are his, this ſaid Chriſt, and ſo ſay we; and *Paul* ſayes, render unto all their dues, Tribute to whom Tribute is due, Cuſtom to whom Cuſtom is due, *Rom.* 13. 7. and this ſay we.

Repl. If thine heart and thy tongue herein agree 'tis well, thou haſt witneſſed a good confeſſion; but doeſt thou witneſſe this indeed? Art thou willing to give Tribute, *Cuſtom*, Rent to whom 'tis due? Art thou as *Chriſt* was, and the Apoſtles were ſubject to the Magiſtrates, that are for conſcience ſake? Where then is thine honour, where is thy fear to the powers, that be ordained of *God*? For there's no power but of God: but ſeeing thou haſt yielded to a duty, I'le leave thee in the performance to ſtand, or fall to thine own Maſter.

Anſw. Further, here thou wouldſt have a Cloak for thy Tythe in too Pariſhes, which thou haſt no due unto, he that hath due unto nine ſheaves, hath due unto the tenth.

Repl. To this I ſay, I, and all I have are not ſo much mine own as *Gods*; they are more his due than mine, and when he calls for any thing, I am willing to let it go, and when he gives me any thing, I am willing to make uſe of it, and to him I muſt give account for all, not to thee, as for a *Cloak* to maintain my Tythes, I deſire no other then the will of *God*, and what the Scripture allows, and the Law commands: Thou ſayeſt, he who has due unto nine ſheaves, has due unto the tenth: Fy friend, what a lying, and to ſtrengthen Robbery and oppreſſion too; men are prone enough to call anothers due their own, and to deſtroy property, which thou ſeekeſt by thy lying and murmuring to maintain.

And further, thou ſayeſt Chriſt is come, who put an end to that Prieſthood, who was to have the tenth in *Iſrael* for their maintenance, and the father-

fatherleſſe vviddows and ſtrangers, with the ſame they were to maintain.

Repl. That Chriſt came to put an end to the firſt Prieſt-hood, and their carnal Ordinances I deny not: but about the ſeveral Ordinances of Tythes of old, I ſee thou art groſſely ignorant: Therefore there was a tenth for the poor in *Iſrael*, and a tenth for the Prieſt and Levite too; and ſo obſerve, and thou ſhalt finde.

1. That after a man had received the fruits of the earth, he was to ſeparate out of it the firſt fruits; theſe were to be offered unto the Lord, who gave them unto the Prieſt, *Numb.* 18.12. *Deut.* 26.2,3.

2. He was to ſeparate a tenth of the remainder, in the firſt and ſecond year, and this was to be given unto the *Levites*, Numb. 18.21,24. this the *Hebrews* called the firſt Tythe.

3. After this he was to ſeparate out of the reſidue one in ten, and this was for the owners themſelves, and they were to carry it up to *Jeruſalem*, and eat it there, mentioned *Deut.* 14.23. and 12.18,19. this was called the ſecond Tythe, and was to be in the firſt and ſecond year.

4. In the third year there was, after the firſt Tythe, which was for the *Levite*, not a ſecond Tythe on that year for the owners, but inſtead thereof a ſecond Tyth for the poor, and ſtranger, and fatherleſſe, *Deut.* 14.28,29. and 26.12. Here you ſee the owners were to ſeparate a firſt fruit, and a tenth for the *Levite* and *Prieſt*, and a tenth to make merry with among themſelves, in token of thankfulneſſe and rejoycing before the Lord, and every third year a tenth for the fatherleſſe, widdows, and ſtrangers; and whereas thou ſayeſt, that the *Prieſt* was to maintain the poor, and fatherleſſe, and ſtranger out of his tenth: here thou haſt ſpoken more than thou art able to prove: in ſaying the *Prieſt* was to maintain the poor, and that he was to do it out of his tenths given to him; prove thou this by Scripture, or confeſſe thy darkneſſe; and yet I deny not, but the Miniſters as well as the people, both under the Law and Goſpel ought to look to the poor [illegible] to ſeparate a part of their eſtates for the ſtranger and widdow; and all [illegible] variety of tenths, offerings, and firſt fruits under the Law, were written for our inſtruction, and ſhould teach us all to be liberal, and generous minded towards the furtherance of the Lords ſervice, and the maintenance of people in neceſſity.

Further, Chriſt is come thou ſayeſt, who put an end to the firſt Prieſt-hood and their wages.

This I deny not, that Prieſt-hood being dead has no need of wages, and yet thou canſt not prove that Tythes were ceremonial, figurative, and abo-

bolished the coming of any substance which they did represent: as for that place, *Heb.*7.12. it proves onely the change of the Priest-hood, and the ceremonial Law; that which is moral is still in force, whereof this is one, that we ought to honour the Lord with our substance, and with the first fruits of all our increase, *Prov.*3.9. and he that in readinesse does not consecrate a first fruits, Tythe, or part of his increase to the Lords service, as a token of willingnesse to consecrate all, as well as a part, if the Lord require it of him, this man has robbed God in Tythes and offerings, as 't is said of old, *Mal.* 3.8. he has preferred his *Mammon* before his God, and is guilty of the sin of *Ananias*, in keeping back part of the price; and thou, who by way of scorn calleſt the Ministers of the Gospel Priests, that so thou mightest have a Cloak to deny their maintenance, because 't is called Tythes, know, that you are a robber of God, and thou denieſt his light written in all Nations, which teaches them to pay Tythes, or maintenance unto their Priests, or Ministers, & thou seekeſt to weaken the hands of the Ministers here, that thou mightest ride in triumph upon thy dark form; & so thou seekeſt to make void the Law of God and man, in keeping those who preach the Gospel from maintenance for their attendance upon the Gospel, contrary to the ordination of God, 1 *Cor.*9.13,14. and that power which all teachers may make use of *vers.*12. and the unreasonableneſſe of the thing in itself, *vers.*11. and 2 *Tim.* 2.4.

But our maintenance ought to come freely, not by way of Tythes, not exacted. *Answer*, This is the hardneſſe of mens hearts, that it do's not freely come; where 't is most deserved, and so God in wisdom has required it by an outward law, in the absence of the inward Law, which men willingly break, out of love unto the world: and whether the maintenance be by Tythes, or otherwise, 't is all one, it ought to come from the people, and they owe it as a tribute unto God, and so where's thy paying tribute & custom to whom 't is due.

Farther, thou sayeſt, Christ out of his fulneſſe ministers out the heavenly treasure to the neceſſities of his, *Joh.* 1.16. as the first Priest-hood ministred out the earthly treasure to the neceſſities of the fatherleſſe, widdowes, and strangers.

Resp. That Christ gives out of his fulneſſe all grace to his, to relieve them in all their inward wants, this I acknowledge with thanksgiving: but here thou seekeſt a Cloak to cover thy nakednesse in robbing others of Tythes, and the more thou seekeſt to cover and hide thy self, the more thy nakedneſſe will appear: therefore be sober, and see if thou canst see thy darkneſſe which may be seen, thou sayeſt the first Priest-hood ministred out the earthly

treasure

to the neceſſities of the fatherleſſe, widdows, and ſtrangers; here thou makeſt it the office and work of the Prieſt to diſtribute out the Tythes, which thou calleſt earthly treaſure: indeed I read that the Prieſts lips ſhould preſerve knowledge, and they ſhould ſeek the Law at his mouth, for he's the meſſenger of the Lord of Hoſts: and ſo the Prieſt was anointed to teach the people, to open and expound that Doctrine he had received from the Lord; and to offer ſacrifice for the people, to bleſſe and pray for the people, the Prieſt and Levite were to attend upon all the Tabernacle and Temple worſhip: but that it was their buſineſſe to diſtribute out the Tythes unto the poor, this I never read of: neither haſt thou any ſhadow of Scripture for it, neither is there any ſhadow of ſenſe, or light in it, that they ſhould leave the ſervice of God to ſerve Tables: but I ſee thy drift, fain thou wouldeſt make Tythes, the earthly treaſure a figure of Chriſt and his grace the heavenly treaſure, but having neither Scripture nor reaſon for what thou ſayeſt, therefore thou art driven to ſay, thou art infallible, thou art Chriſt, and what thou ſpeakeſt is Scripture, and ſo muſt be believed, ſee how thine eye is out, and ſo blinde thou art, that thou canſt ſee nothing in all the land of *Canaan*, nothing in the offerings, ſacrifices, and obſervations of the Law, to hold forth Chriſt, and the heavenly treaſure by him, but onely the earthly treaſure of Tythes, and ſo the envious one has filled thine envious minde and eye with ſtrong infatuations.

Further, thou ſayeſt, I am Antichriſt, who uphold that which Chriſt put an end unto: *Repl.* this is no news for Antichriſt to call another Antichriſt, if they have called the maſter of the houſe *Belzebub*, how much more ſhall they call them of his houſhold: that Chriſt put an end to Tythes in his time thou findeſt to the contrary, for he tells the Scribes and Phariſees that theſe things ye ought to have done: Nay, that the morality ceaſed, and a grieving part of our ſubſtance, according to Gods ordination unto thoſe that attend upon the preaching of the Goſpel, this thou findeſt to the contrary too, 1 *Cor.* 9. 7. to 15. here then is an approbation, and an ordination, and yet both not ſufficient to ſatisfie men unreaſonable.

Further, after a little more prattle, thou crieſt out, thou dark minde, in the time of the firſt Prieſt-hood, Tyth was not payed, nor received as by any command from *Ceſar*, or from any man whatſoever, but by commandment from the Lord, and in this time, who payed not Tythes robbed God, *Mal.* 3. 8, 9, 10. here is no telling of *Ceſar*, nor any man, but God himſelf, whoſe the earth is, and the fulneſſe thereof.

Repl. Here thou ſeekeſt to perſwade the Magiſtrate not to meddle with Tythes, intimating he had no finger in it under the Law: indeed I know

that the most high ruleth in the Kingdom of men, and giveth it to whomsoever he pleaseth: but by whom do's he give out Laws, rule and govern the world, but by his own will in Magistrates, and so in all ages there has been polity and government in all Nations, and Magistrates chosen by men according to Gods secret instinct and direction in the hearts of men, and this choice cloathed with Majesty and Authority from the Lord, to maintain Laws and peace in the earth, and this power under the Law, was for the punishment of all offenders of the Law, and so surely for the punishment of those who robbed God in any thing, but what this robbing is thou canst not tell: and that the Magistrate had no hand in requiring obedience to, and observance of the Laws, statutes and judgements of God, this lies upon thee to prove, which because thou canst not do: therefore thou must deny the Scripture, and say, all the complaint was to be made to God in case of injury and oppression under the Law, and so none at all unto the Magistrate; yet in case of injury the Magistrate is set up, thou seest for a refuge to fly unto in the earth, and whereas thou sayest, he who payed not Tythes robbed God, the same may be said of every other command, he who kept it not, robbed God, and the Magistrate was to require recompence, or to punish for all this robbery: but thy drift is, fain thou wouldst have the Magistrates stand for a Cypher, and take no cognizance of all the robbery that is done unto God in the Nation, of all the blasphemies, and unrighteousnesses of men; men are not to complain to men but God, and so the powers of the Nation must stand still, and let all the Laws of God and man be levelled, and every one ride upon the Throne of his own will; this is the worlds desire indeed, because they love not to be governed, but all must be governours, and the rule and Law must be their own will and power; see here where thou art, friend; in the midst of the vilest and worst of the sons of men, fain thou wouldst have none but God to meddle with men and with their actions, dreaming, though foolishly, that if thou couldst escape the authority and punishment of the Laws and of the Magistrates, thou couldst easily escape the authority and punishment of God: but God sees what every one do's in the dark, in the Chamber of his imagery, and what are we, or what are the Magistrates; your murmurings are not against us, but against the Lord; he sees all the pining and fretting of every one in all this untoward generation, and how 't is his goverment they shake of, and a King they must have to govern them, like all other Nations, which is their own dream and will: see where thou art, and remember thou owe no man any thing but love, no Rent, no Custome, no Tribute, no Tythes; love will teach thee these things are due, therefore covet not anothers portion, owe him

him nothing but love, for the earth is the Lords, and the fulneſſe thereof.

Queſt. 4. What is that double honour, which is due unto the Elder that rules well, and what is the Elder, and his ruling well? 1 *Tim.* 5.17.

Anſw. The Elder that rules well, is he that rules in the authority of God over his own will, in that ſpirit which is contrary unto the will of the fleſh, and that ſpirit is honoured of God, and all good men, to whom its due, and double.

Repl. Here's a Chriſtian Elder, a ſpiritual Elder, and I like him, and his ruling well, as one who begins in the ſpirit, and ends in the ſpirit: and thus the Saints are called Elders, *Rev.* 4. 4. and 5. 5, 8, and theſe I finde reſigning up themſelves, and all they have unto the Lord, falling down and worſhipping him that lives for ever, caſting their Crowns, and all their choiceſt Jewels at his feet, ſaying, thou art worthy to receive glory, honour, and power: but beſides theſe, there is a preaching Elder, one anointed to be an officer and ſervant of the word of God in the Lords houſe; and unto this Elder all both high and low, that will not rebell againſt Chriſt, the maſter muſt yield obedience, and this Elder is mentioned, and what his ruling ought to be, 1 *Pet.* 5.1.2,3. and 1 *Tim.* 5.17,19. and ſuch *Titus* was to ordain in every City, *Tit.* 1.5. and this Elder is called a Biſhop, or Overſeer, *Tit.* 1.7,8. & how he muſt be qualified we there read, 1 *Tim.* 3.1. to 8. and thus its uſual with the Apoſtle, to call ſuch, who were to rule over the ſpirits of men, by the power of the Word Biſhops, Overſeers, Preachers, Elders: & thoſe were the rulers well, that laboured and took pains in the Word and Doctrine, not giving heed to fables and Genealogies, which miniſter queſtions, doting much upon their queſtions, and anſwers to their doubtfull queſtions, whereof comes envy, ſtrife, railings, and evil ſurmiſings, the Elders of the Lord muſt be of another ſpirit than this queſtioning generation, ſober, grave, wiſe, apt to teach, nouriſhed up in the words of faith, and of good Doctrine, and of good life; the Elder that thus rules well, though the world own him not, love him not, rob him, accuſe him, condemne him, yet he's worthy of all due reſpect and maintenance: this Elder thou art willingly ignorant of, and no ſuch thing canſt thou finde in Scripture, becauſe againſt him, and his maintenance thou art filled with indignation, as being ſome ſtop to thy Kingdom and reign in the dark world.

Anſw. The reſt of the anſwer unto this query is like the former, all overſpread with accuſations: telling me I am none of the Elders he has mentioned, who am covetous, conforming to the world, its wayes, faſhions, cuſtomes, inventions, abuſing my body with cuffs, ribbons, unneceſſaries, at which my high, big, ranting minde may ſcorn, *&c.* *Repl.*

Repl. But stay friend, whence comes all this? from the spirit of the Lord, or from thine own private spirit? doest thou in all this rule well, and over thine own will? What judging and condemning for thou knowest not what? Where's thy ruling well now? what, like the world, observing and scraping up every thing which thine own fancie makes an abomination, and then charging this upon the seed of God? Surely thine heart is like a City broken down, and without walls, and therefore nothing almost comes from it but clamouring, bitternesse, and evil speaking, and what's thine end in all this, but to make thy self righteous, and another wicked; thou sounding brasse that keepest a tinckling, where's thy charity in all this? love covers a multitude of sins, but thou makest a multitude of sins, where they are covered by love, and so thou condemnest thy self, not to be the Elder that rules over thine own spirit; and therefore, fie upon all thy profession, thou, who pretendest to be a Lamb, an holy man of God, and yet still found in *Ismaels* generation.

Queſt. 5. What is that provision every one ought to make for his own family, seeing he who provides not for them of his own house denies the faith, and is worse than an infidel.

Anſw. That provision every one ought to make for his family, is to fly idlenesse, ranting, and waiting the creatures of God upon his own lusts, and not to live on the sweat of other mens brows, which, who denies, denies the faith, and is worse than an infidel.

Repl. Here the Quaker is seen and known, and judged out of his own mouth, as one who through his lightnesse denies the faith, learning under a pretense of preaching to be like the wanton widdow, idle, wandring about from house to house, and not onely so, but a tatler also, and a busie body, speaking things he ought not, neither understanding whence his spirit comes, nor whither it goes, not labouring at all in the thing that good is, but creeping into silly peoples affections with his shew of wisdom, and humility, and will worship, clamouring against Magistrates, Ministers, Tythes, Customes, damning men for wearing Ribbons, Cuffs, Lace, Rings, Pins, Bands, Hoods, Veyls, Points, &c. and for using the civil expressions of humanity, in pulling off the Hat, shewing some respect, love, honour, duty unto fathers, mothers, masters, superiors, friends, comers and goers, about these and the like ceremonies and toyes, they make a great noise, and win here and there an Atheist, a Ranter, or some discontented people to feed upon their dregs, and then to feed their hungry bodies; this is their great businesse, thus to add unto their fathers Kingdom by railings, lyings, flatterings, and all that come in are cried up for Saints, and Children of the Kingdom,

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but such as receive not their Doctrine and vanities, and put not into their mouths must be *ipso facto*, excommunicated for Dogs, Devils, Beasts, Swine, Belly-Gods, Bulls of *Bosan*, Whores, Antichrist, Witches, Sorcerers; behold thy model, and thy spirit, friend, and see thou thy self in this Looking-glasse of thine own making, how wanton thou art waxed in the midst of all thy framed gravity, resisting thy Saviour to be married unto a delusion, in all which thou hast denied the faith, and art worse than a Pagan, and all that regard thy pride, superstitions, works of superarrogations, instead of making provision, make destruction for their own families, forsaking usually Fathers, Wives, Children, Families callings, occupations, and so cloath themselves with rags, and ruine, and woe.

But thou sayest robbery for provision the Lord hates, and so say I: all that use a deceitfull way to get provision by, the Lord abhors; but surely, friends, the Office of a Minister anointed, and called of God is good, for others they are thy forefathers, strikers and railers; I dare not plead their cause, and the preaching of the Gospel by men sent of God is no idle imployment, and maintenance from the people to whom we preach is no robbery for provision, seeing it is a provision due to the Lord out of all mens substance, and so no deceitfull way to provide for our families, and yet the murmurer must still be wiser than God that made him.

Further, thou sayest, I run unsent to provide for my family, aiming at lucre, this is robbery; to which I say, he who sent me is the Lord, by his will and power am I anointed to preach, and that which he aimes at in me, and by me is to catch men, and to make his word a savour of life, or death, and what he has reserved, and taken, and kept for my use is no robbery to take, though thou prate; neither will the Lord lay this to my charge as dishonest gain, as the accuser do's; or tell me, I sell his word for money, which is not bread, as thou, who knowest not the word; for the word is life and substance and though it take not such effect upon many as it ought, they may thank thy father for it, for he has stollen it away from their hearts; all that I can do is, to commend it to the conscience, and he that has an ear to hear will hear.

Further, thou sayest, many infidels will labour painfully for their families, but I live on the sweat of others mens brows; and what do the Quakers then, who run up and down without callings, without labouring at all the thing that good is; wandring up and down to foam out their own shame, making it their work to sow discord among brethren; living wholly upon the sweat and charge of other men, deluding the people with their moderation in eating and drinking, that they may the better insinuate their ceremonies and delusions, and in all this they have denied the faith, and are worse than

infidels;

infidels; as for my part, God has set me in my calling I act in, commands me to keep in it, to preach the Gospel, to break his bread to the hungry, and to give water to the thirsty, and in this work of the Lord I finde abundance of recreation; being never better satisfied than when I have occasion to preach the *Gospel*, and this I shall do with cheerfulnesse still, though many mad ignorant folk be offended at preaching; and many offended at me that I live upon that allowance of Tythes, which *God* has sanctified for my use, and given me freedom to take with thankf-giving.

Quest. 6. What is that Election and Reprobation the Scripture speaks of, and whether they have relation to persons; or things, or both.

Answ. That Election is *Christ Jesus*, and all that receive him, wherein the Election is, in him are Elected, and the rest abide under the power of darknesse where all are Reprobated, who are out of the light in their own wills, and know not Christ, and to such persons they have Relation.

Repl. Christ indeed is the stone dis-allowed of men, but chosen of God, Elect and precious; but Christ without his Church do's not comprehend all the Election the Scripture intimates, but Christ together with his Church makes up the Election of God; and so though all the Members be living in him, and Elected in him, yet he without them is no compleat body, and so no full Election, and therefore as the Election takes in Christ, so all the Saints of God: and whereas thou sayest all that receive him wherein the Election is in him are Elected; this is true, if thou understand it of the manifestation of Election to us: so our receiving of Christ declares to us that we are Elected and adopted of God: but if thou understand it *à priori*, of the cause and ground in God of our Election, as if he had therefore Elected us, because he foresaw such and such would receive Christ, then thy speech savours of an old errour; for this builds Election upon the foresight of merits, faith, and power in man to receive Christ, and so it destroyes the grace of God: for if Election be by grace, meere grace, then it is not at all upon forseen faith and works, otherwise grace is no more grace: read *Rom.* 11. 5, 6, 7. And so though we receive Christ; because we are Elected in him, *Eph.* 1, 4. Yet we are not therefore Elected, because we do receive him; all being according to the Lords good pleasure, to the praise of the glory of his grace; and so as 'tis in the outward world, there was the image or idea of every thing first *in mente divina*, in the divine minde, before it came forth in the creature; not first in the creature, and then in the minde of God, that could not be, seeing the creature was not: so in the spiritual world the Church, things were first in God as in their ground, not first in the creature and then in God; and so the idea of our Election was first laid up in the

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Lords minde, counſell, grace, and good pleaſure, not in our acting, believing and receiving Chriſt his beloved, for this no man can do, till it be given; and ſo this building Election upon our receiving Chriſt, is a building upon the ſand, upon ſomething, no man where it is not, not upon the Rock, which is the grace and good pleaſure of God, and ſo it makes voide the nature of grace, and our Election; though vain man that would be wiſe, and ſomething cannot receive this.

Queſt. 7. What is the Covenant of works, and the Covenant of grace? and how ye were led out of the firſt, and eſtabliſhed in the ſecond?

Anſw. The Covenant of works is that which man doth from the letter, thereby to get life, and the Covenant of grace is that written in the heart, where Chriſt is the Light & Life and Law-giver, and by him the Law is fullfilled in us, who walk no more after the fleſh, but after the ſpirit, and by his light were we led out of the firſt, and by his life were we eſtabliſhed in the ſecond.

Repl. This being a ſober anſwer, I could wiſh it were written in thine heart, and proceeded from the life and power of that Covenant, where all is written and ſealed within: And friend, if it did ſo, though the Letter would not be unto thee as the life, yet it would never be ſlighted by thee, being a witneſſe unto the life, *Joh.* 5. 39. much leſſe would ſo much of the Kingdom be placed in ſome of the leſſer obſervations of it, when the weightier are neglected, though none that live in the Kingdom will account any command of God ſmall: and much leſſe yet wouldeſt thou make the commands of God, of none effect by thy traditions, neglecting the Law of faith, of meekneſſe, of love and peace, becauſe thy ceremonies and traditions are neglected by others; if you ask wherein, ask thine own conſcience, and let that be thy witneſſe and teſtimony, in all which thou art found ſtill walking more after the fleſh, then after the ſpirit.

Queſt. 8. What is the ſtate of ſin and wrath, which all men are in and under by nature; and how ye were led out of this eſtate?

Anſw. The ſtate of ſin is a ſtate of condemnation and wrath from God ſeparated, in which all are by nature, but by that light which is contrary to nature, are we led out of this eſtate, for he's given to be a leader, *Iſai* 55. 4.

Rep. What can poor fallen *Adam*, or man do, till God comes & quickens him by a word of promiſe, given in a ſpirit of power, for I find the ſtate of nature is a ſtate of ſin, deadneſs & darkneſs, as to the things of God, and the life of God, wherein there's no power to believe, nor light to turn us towards God, and in this eſtate there's a departing from God ſtill, through unbelief, and a

wandring in the dark after the desires of the flesh and minde, and so a separation from God, and a coveting to hide our selves from his presence amongst the things that are made; because we finde nothing due unto us, by reason of sin and nakednesse, but condemnation and wrath: and so we are by nature children of wrath, till the Lord in mercy, and great love quicken us, and raise us up through the second *Adam*, revealed in us to live in him, who is our light and life, and so the onely leader of lost man out of the former state of sin and wrath; and so he's given to be a Leader and Commander, by being an inward witnesse of love to us, and all to free us from the Law of sin, death and condemnation.

Quest. 9. Whether any in this life are totally freed from the remnants of sin and darknesse, seeing *Paul* saith, now we know but in part; and he prayed for an increase of knowledge in the Saints, and *Peter* exhorts to grow in knowledge: and *Paul* complains of a body of sin, of a Thorn in the flesh, of the lusting of the flesh against the spirit, and *James* said in many things we offend all, and *John*, if we say we have no sin, we deceive our selves and the truth is not in us?

Answ. In the life wherein thou livest is no redemption from sin, for that is it, which cannot bear good fruit.

Repl. To which I say, I know that in me, that is in my flesh dwells no good thing, for the flesh is flesh still, and sinfull still, and cannot bring forth the fruit of God, which springs from a new birth: but in the life of Christ in me, or that life which springs from the new birth, there is redemption from sin, and this is that which brings forth in me fruit to God.

Answ. Further, to the death of the Crosse must thou subject and obedient be, else not know that life and birth which is free from sin.

Repl. What I am, I am through the grace of God; and this grace abounding towards me, has brought over my flesh that Crosse, whereby I am in measure Crucified, and so have tasted and known that birth which is free from sin.

Answ. The life of the new man, who witnesses is free from sin, *Rom.* 6. 6,7. and 18.22.

Repl. All the freedom from sin which this Scripture mentions I own, knowing that the body is destroyed and dead, and my Soul as a bird delivered from the snare.

Answ. Further, the second birth sins not, 1 *Joh.* 3.9. and 1 *Joh.* 5.18. the second birth is without guile and spot, *Rev.* 14.5. and Christ is manifest to take away sin, and he that abides in him sins not, 1 *Joh.* 3.5,6.

Repl. All this I own rightly understood; but 'tis much besides the question,

on, for the queſtion is not, whether the new man ſin, but whether the man, in whom this new man is manifeſted, ſin, or not? ſeeing that which is born of the ſpirit is ſpirit, and that which is born of the fleſh is fleſh; the ſpirit cannot ſin, but the fleſh can do nothing but ſin, *Rom.*7.17, to the end, and *Gal.*5.17. there you may ſee the two births, the two men, fleſh and ſpirit, and what their actions are, and yet I own a taking away, both of the guilt and power of ſin, where *Chriſt* is manifeſted in the new birth.

Anſw. Further, but thou takeſt Tythes, and ſo denieſt *Chriſt*, who takes away ſin.

Repl. By the ſame argument thou mayeſt ſay to a Magiſtrate, Souldier, Landlord, Labourer, thou takeſt cuſtome, pay, rent, wages, therefore thou denieſt Chriſt, who takes away ſin.

Anſw. Further, but *Chriſt*, thou ſayeſt, has as much power to cleanſe man, as the firſt *Adam* to defile man.

Repl. Chriſt has more, and greater, *Rom.* 5. 15, to the end: That which defiles do's not come from power properly, but from weakneſſe, or want of power; but that which cleanſeth comes from the mighty power of God, and yet though man be not cleanſed, God is not to be blamed, for who art thou repliest? ſhall the thing formed ſay unto him that formed it, why haſt thou made me thus? *Rom.*9.18,19,20,&c.

Anſw. Further, I who lived in the wayes, cuſtomes, faſhions, paſtimes, and vain recreations of the world, it is high time for thee to plead for ſin in this life.

Repl. This is but thy clamour, neither do I plead for ſin, but for the truth of God, witneſſed both by the Letter, and ſpirit unto all that are not fools and blinde, and thy denial of ſin, Satan and Antichriſt to be where they are, either in power, or part, is the old trick of the evil one to hide himſelf where he is, and that too many have drunk in this poiſon, and ſay with their hearts and practice, though not with their tongues, Stand by, I am holier than thou, thou art a ſinner, a Satan, an Antichriſt, I am none; that many are under this ſad deluſion, it appears by their clamouring, and condemning all that worſhip not under their green Tree; and whether thou, and they are not greater friends to the beaſt and ſin, that dream in your hearts you have no ſin, and ſo are lifted up, than thoſe who confeſſe they have ſin, and ſo are kept humble, meek, and low, which of theſe are the greateſt friends to ſin, I leave to the light to judge.

Anſw. Further, if all have remnants of ſin, when then muſt man be cleanſed, ſeeing as the Tree falls, ſo it lies, and no unclean perſon, no unclean thing muſt enter into the Kingdom, when is the time of cleanſing? is there a purgatory after man be turned into the duſt?

wandring in the dark after the desires of the flesh and minde, and so a separation from God, and a coveting to hide our selves from his presence amongst the things that are made; because we finde nothing due unto us, by reason of sin and nakednesse, but condemnation and wrath: and so we are by nature children of wrath, till the Lord in mercy, and great love quicken us, and raise us up through the second *Adam*, revealed in us to live in him, who is our light and life, and so the onely leader of lost man out of the former state of sin and wrath; and so he's given to be a Leader and Commander, by being an inward witnesse of love to us, and all to free us from the Law of sin, death and condemnation.

Queſt. 9. Whether any in this life are totally freed from the remnants of sin and darknesse, seeing *Paul* saith, now we know but in part; and he prayed for an increase of knowledge in the Saints, and *Peter* exhorts to grow in knowledge: and *Paul* complains of a body of sin, of a Thorn in the flesh, of the lusting of the flesh against the spirit, and *James* said in many things we offend all, and *John*, if we say we have no sin, we deceive our selves and the truth is not in us?

Anſw. In the life wherein thou livest is no redemption from sin, for that is it, which cannot bear good fruit.

Repl. To which I say, I know that in me, that is in my flesh dwells no good thing, for the flesh is flesh still, and sinfull still, and cannot bring forth the fruit of God, which springs from a new birth: but in the life of Christ in me, or that life which springs from the new birth, there is redemption from sin, and this is that which brings forth in me fruit to God.

Anſw. Further, to the death of the Crosse must thou subject and obedient be, else not know that life and birth which is free from sin.

Repl. What I am, I am through the grace of God; and this grace abounding towards me, has brought over my flesh that Crosse, whereby I am in measure Crucified, and so have tasted and known that birth which is free from sin.

Anſw. The life of the new man, who witnesses is free from sin, *Rom.* 6. 6,7. and 18.22.

Repl. All the freedom from sin which this Scripture mentions I own, knowing that the body is destroyed and dead, and my Soul as a bird delivered from the snare.

Anſw. Further, the second birth sins not, 1 *Joh.* 3.9. and 1 *Joh.* 5.18. the second birth is without guile and spot, *Rev.* 14.5. and Christ is manifest to take away sin, and he that abides in him sins not, 1 *Joh.* 3.5,6.

Repl. All this I own rightly understood; but 'tis much besides the question,

on, for the queſtion is not, whether the new man ſin, but whether the man, in whom this new man is manifeſted, ſin, or not? ſeeing that which is born of the ſpirit is ſpirit, and that which is born of the fleſh is fleſh; the ſpirit cannot ſin, but the fleſh can do nothing but ſin, *Rom.*7.17, to the end, and *Gal.*5.17. there you may ſee the two births, the two men, fleſh and ſpirit, and what their actions are, and yet I own a taking away, both of the guilt and power of ſin, where *Chriſt* is manifeſted in the new birth.

Anſw. Further, but thou takeſt Tythes, and ſo denieſt *Chriſt*, who takes away ſin.

Repl. By the ſame argument thou mayeſt ſay to a Magiſtrate, Souldier, Landlord, Labourer, thou takeſt cuſtome, pay, rent, wages, therefore thou denieſt Chriſt, who takes away ſin.

Anſw. Further, but *Chriſt*, thou ſayeſt, has as much power to cleanſe man, as the firſt *Adam* to defile man.

Repl. Chriſt has more, and greater, *Rom.* 5. 15, to the end: That which defiles do's not come from power properly, but from weakneſſe, or want of power; but that which cleanſeth comes from the mighty power of God, and yet though man be not cleanſed, God is not to be blamed, for who art thou replieſt? ſhall the thing formed ſay unto him that formed it, why haſt thou made me thus? *Rom.*9.18,19,20,&c.

Anſw. Further, I who lived in the wayes, cuſtomes, faſhions, paſtimes, and vain recreations of the world, it is high time for thee to plead for ſin in this life.

Repl. This is but thy clamour, neither do I plead for ſin, but for the truth of God, witneſſed both by the Letter, and ſpirit unto all that are not fools and blinde, and thy denial of ſin, Satan and Antichriſt to be where they are, either in power, or part, is the old trick of the evil one to hide himſelf where he is, and that too many have drunk in this poiſon, and ſay with their hearts and practice, though not with their tongues, Stand by, I am holier than thou, thou art a ſinner, a Satan, an Antichriſt, I am none; that many are under this ſad deluſion, it appears by their clamouring, and condemning all that worſhip not under their green Tree; and whether thou, and they are not greater friends to the beaſt and ſin, that dream in your hearts you have no ſin, and ſo are lifted up, than thoſe who confeſſe they have ſin, and ſo are kept humble, meek, and low; which of theſe are the greateſt friends to ſin, I leave to the light to judge.

Anſw. Further, if all have remnants of ſin, when then muſt man be cleanſed, ſeeing as the Tree falls, ſo it lies, and no unclean perſon, no unclean thing muſt enter into the Kingdom, when is the time of cleanſing? is there a purgatory after man be turned into the duſt?

Repl. The time of cleanſing is here, here we are not in the fleſh, but in the ſpirit, that we may be comforted, and yet in the fleſh as well as in the ſpirit, that we may be humbled; God beholds no iniquity in *Jacob*, and yet *Jacob* ſees iniquity in himſelf; all his iniquities are covered, that he may be bleſſed, and yet his iniquities ſometimes appear, that he may be leſſe than the leaſt of all his mercies: Friend, there is a purging here, a real, total, thorow, eternal purging in Gods account, who reckons Saints by his grace, and yet whileſt the fleſh remains, it will hanker after the fleſh, and beget ſuch breathings after ſelf, and things below, that many times the beſt will ſee cauſe enough to mourn, and to long after a diſſolution, when they ſhall ſee their enemies again no more for ever; ſo that here needs no Purgatory after this life, ſin is here condemned, deſtroyed, and in part executed, and when the diſſolution comes, 't is bid farewell to all the Saints of God, and left to inhabite here below, ſomething here of this thou mayeſt call a contradiction, 't is ſo unto the blinde, 't is not ſo unto the wiſe.

Anſw. Further, all who are led by the light of *Chriſt*, into his life, as they come and abide, ſo are they totally freed from the worlds life, and power of ſin and darkneſſe; and to lead up to this, was the Saints exhortatation into the Unity, out of the woe, into him, who is but one, in whom is all truth and no ſin, nor ſelf, nor deceivings.

Repl. All who are led by the light of Chriſt, ſo far as they come and abide in his life & ſpirit through his light and leading; ſo far & no farther are they freed from the life of worldlings, and the power of ſin and darkneſſe, and the end of the Lords ſpirit by his exhortations unto others in his meſſengers and Saints, was, and is to perſwade them more into the Unity of the ſpirit, through the bond of peace, that ſo they might be kept from the woe of ſin and darkneſſe, through a dividing from this ſpirit, and might learn to live in him, whoſe light and life is one in nature, though not in meaſure in all the ſons of God, and he who walks and lives in *Chriſt*, and *Chriſt* in him, is ſo far delivered from ſin, and ſelf, and deceit, into all light and truth, as he walks and abides leſſe, or more in a ſweet manifeſtation of his life in *Chriſt*, ſo that Chriſt manifeſted is ſtill the ſtandard and meaſure of all our light and truth, and redemption from ſin and darkneſſe, and if this manifeſtation were full and compleat in this earthly houſe, what need the Saints groan, and wait for a diſſolution? 2 *Cor.* 5. 1. to 10. and for the appearance and coming of Chriſt in glorie, 1 *Joh.* 3. 1, 2. and through hope of this, endeavour ſtill after the Lords purity, *verſe* 3. waiting for a full enojyment and diſcovery of their adoption, or of that unto which they are adopted, *Rom.* 8. 23.

Anſw.

Answ. Further, *Paul* saith, we know but in part, we Propheſie, but in part, 1 *Cor.* 13.9. and ſo ſay I, in the time of Propheſie man ſees but in part, and knows but it part.

Repl. Friend, why doeſt thou here in thine ignorance, like others, to cover their ignorance, wreſt the Scriptures? *Paul* ſayes, we know in part, and we Propheſie in part, and thou turneſt it thus, In the time of Propheſie indeed man ſees but in part, and knows but in part; *Paul* do's not ſay in the time of Propheſie, we know but in part, but according as our Propheſie, or Viſion is, ſo is our knowledge both but in part, till that which is perfect is come, 1 *Cor.* 13.9,10. and what is that, but the excellent way and ſpirit of love & charity, which he ſpeaks of all along in that Chapter, which is called perfect love, 1 *Joh.* 4.12. when this rules the heart, then that which is perfect is come, that is, that is come which do's more perfect us in the ſight of man, and our experiences, then all our Propheſies, tongues, and knowledge, which we had before, which are all to vaniſh away, 1 *Cor.* 13.8,10. and ſo charity is the moſt excellent way, this weans us from our childiſhneſſe, peeviſhneſſe, and frowardneſſe one towards another, and declares us to be much in the ſtate of our man-hood & perfection, in loving one another as Chriſt ſpeaks, *Joh.* 13.34,35. Nay, charity do's to the world more witneſſe our perfection than our faith and hope, 1 *Cor.* 13.13. now remains theſe 3. ſayes the Apoſtle, faith, hope and charity, and the greateſt of theſe is charity; Nay, in this we may ſee the very face of God, and therefore its a ſeeing face to face, 1 *Cor.* 13.12. this is the Apoſtles ſcope in that Chapter, to ſet charity up in the top of all, as that which to us and men does more witneſſe our perfection than any other grace, and yet before the Lord 't is not our charity, but our faith juſtifies, and ſo upon another account, as faith gives a taſte of love and grace in God towards us, and ſo begets this charity in us, or cauſes it to ſend forth the ſmell therefore in our converſations; ſo faith is the foundation of grace, as being the root of all our charity, and therefore where charity do's not ſpring and grow, there's no faith; but where faith is, there charity ſprings up, & therefore faith works by love; but now when all is done, and charity is called the moſt excellent way, and that which is perfect, yet this charity is ſtill growing and increaſing it ſelf in the Saints, till the whole body, and evevery Member thereof be together with the head Chriſt in the glory of the Father, *Eph.* 4.14,15,16. *Col.* 2.19. and ſo Saints muſt ſtill be adding to brotherly kindneſſe, charity; and above all things put on charity, let this grow and abound in ye more and more, this charity reaches farther than the brother-hood, not to one party, but to all, even to a bleſſing and praying for our very enemies, and whether this ſweet flower grow up and flouriſh in thy

generation, let thine own conſcience, and let the light in all be judge.

Anſw. Further, Propheſie muſt ceaſe.

Repl. So muſt faith to, when we come to ſee him as he is; and yet in this life, knowledge, Propheſie, faith and hope muſt in no caſe be deſpiſed.

Anſw. Further, when he's come, who finiſhes tranſgreſſion, puts an end to ſin, makes reconciliation for iniquity, brings in everlaſting righteouſneſſe, and anoints the moſt holy; *Dan.*9.24. The ſame ſeals up the Viſion, and Propheſie, and is the end of Viſion and Propheſie.

Repl. He, even he, to the praiſe of the glory of his grace, who has conquered the power of the Dragon for me, put an end to his reign in me, made reconciliation for mine iniquities, brought his everlaſting righteouſneſſe to be my cloathing, anointed and ſet up the moſt holy in me, he is the end of the Propheſie, or Viſion of theſe things to me: and through his appearing in me according to my anointing with his ſpirit, the Viſion of him, which I had by Propheſie is ſealed up; and yet I am not to deſpiſe Propheſie, or further teaching upon the account of the ſpirit and Goſpel, 1 *Theſſ.*5.19,20. As if I had preſently all faith, and knowledge, and charity, which is the dream of ſome, to whom I commend theſe Scriptures, 1 *Cor.* 14.22. *Epheſ.*4.12,13. *Hebr.*10.25,26.

Anſw. Further, *Paul* wrote to ſome who knew perfectly, 1 *Theſſ.*5.1.

Repl. What did they know perfectly, but that the day of the Lord ſo comes as a Thief in the night? What day? the day when thoſe who ſleep in Jeſus, God will bring with him, and thoſe who are alive and remain untill that notable day of the Lords coming ſhall be caught up together with them in the clouds to meet the Lord in the air, and ſo ſhall be ever with the Lord, this is a day, they had no need to be inſtructed in, for they knew it perfectly, or were fully perſwaded of it in their own ſpirits; read the former chapter & the beginning of this together: and thou who deſpiſeſt the letter, or truth of this day, ſhalt know one day, though thou know it not now, the terrour of the Lord againſt the world on that day.

Anſw. Further, a growing in knowledge that we owne, and an encreaſing, for to this end were the miniſters of Chriſt ſent forth, to convince of ſin; and that ſuch as were convinced might grow, till they came to be perfect men, *Eph.*4.8, *to* 13.

Repl. Here thou ſeemeſt to yield unto the truth, but ſtill thine own heart deceives thee with the fond imagination of a perfect man; though *Paul* plainly ſpeaks of a growing afterward in this Chapter, even after the new man is born, or the perfect nature of a man-childe is come; and elſe where he con-

confeſſes he has not already attained, but is ſtill preſſing towards it, *Pſal.* 3.12. *to* 16. Where is then thy proportion in knowledge? Had the Saints of God at *Epheſus* that were in *Chriſt Jeſus*, *Epheſ.* 1.1. need of a further ſpirit of wiſdom and revelation, that the eyes of their underſtanding being opened, they might have a clearer ſight and ſenſe of the hope of their calling, and of their riches, and of the exceeding greatneſſe of Gods power to them, who did believe already, & art thou ſo full that thou haſt no need of a ſpirit of prayer to be poured out unto the Lord for an encreaſe of theſe things in thy ſelf? Did *David* cry out, Lord teach me, give me underſtanding, open mine eyes? and the *Church*, *Cant.* 1.7. Tell me, O thou, whom my Soul loves, where thou feedeſt? and haſt thou no need of the Lords counſell and teaching? Why haſt Satan filled thine heart with fully? Thou haſt not lied unto men, but unto *God*; in ſaying, the night is all gone, and this knowledge is full.

Anſw. Further, *Paul* in the time of his warfare cried out of a body of ſin, and of a Thorn in the fleſh; this was the time of his warfare, when he witneſſed no peace to the earth, but a ſword, then, who ſhall deliver me? ſayes he.

Repl. I know thou canſt not chuſe but ſee, that *Paul* ſpeaks in that 7. to the *Rom.* of a warfare within in his own ſpirit, with Satan and fleſh within, not of a warfare without, with Satan and fleſh in the world; & ſo doeſt thou cover the truth, which *Paul* there witneſſes; he cryes out, I am carnall, I do that which I would not; I finde a Law, that when I would do good, evill is preſent with me; I finde a Law, warring in my members, contrary unto the Law of my minde, and bringing me into captivity unto the Law of ſin, which is in my members; O undone man that I am! &c. Wilt thou imagine that this was all warfare with ſin without, witneſſing no peace, but a ſword to the earth; or if thou mean by earth, for thy words have alwayes a double meaning, the earth within, in the time of his warfare, how canſt thou ſee in him a freedom from this earth, or a freedom from all remnants of ſin? the like may be ſaid, of that Thorn in the fleſh, mentioned in the *Corinthians*, in with is this remarkable, that it was after his abundance of viſions and Revelations, being caught up into the third heaven, and into Paradiſe, where he heard unſpeakable words, even after all theſe enioyments he felt a meſſenger of Satan buffeting, ἵνα με κολαφίζῃ, he was ſent to ſtrike me on the face with his fiſt, as it were, to upbraid me with mine inward pride and proneneſſe to be exalted above meaſure; did *Paul* witneſſe this, and canſt thou ſee no proneneſſe in thy ſelf to ſin and pride? Surely, thou art joyned to thine idoll, and God lets thee alone to periſh for want of vi-

ſion.

Anſw.

Answ. Further, did *Paul* cry and groane all the dayes of his life, and witnesse no deliverance? did he alwayes fight, and never overcome?

Repl. Paul never fought, but was still more than a conqueror, by the grace of God; he had deliverance and victory still through grace; and greatest deliverance when he was most sensible of his infirmities, and therefore in the Lord he could Triumph and sing; though in himself he was still nothing, *Rom* 8. 2.32. &c. *Col.* 1. 11, 12, 13. And so may every Saint, who lives in the light, say, in the Lord have I righteousnesse and strength, in him I have all things, and so in him will I glory, and though there be a fleshly minde and will sometimes stirring in me, yet greater is he that is in me, than he that is in the world; and so he can run his race with patience, wrestle with boldnesse, fight with courage; and when he comes to die, cry out with *Paul*, I am now ready to be offered, & the time of my departure is at hand, *I* have fought a good fight, I have finished my course, I have kept the faith, henceforth there is layed up for me a Crown of righteousnesse, which the Lord, the righteous Judge shall give me at that day.

Answer. Further, its true, *James* sayes in many things, we offend all, *Jam.* 3.3. here *James* speaks winningly for the seeds sake, for the raising up of the simplicity.

Repl. Here's a simplicity raised up in thee indeed by thine own evil heart, and this thou lovest, and this hides thy sin and folly, and makes thee wrest and play with Scripture, and so *James* must speak winningly for the seeds sake: what, wilt thou have *James* a lyar, or an Hypocrite, in telling the people, that he, and all did in many things offend, and yet have no experience of this in his own Soul? surely thine eye is out, and darkned by the smoak, and so neither *Paul* nor *Iames*, nor the raising of one up from the dead will ever perswade thee to be humbled for thy sottishnesse, and so Scriptures are of no force at all with thee: But thou goest on and sayest, that *Iames* in the 9. *verse* sayes with the tongue, we curse men, was *Iames* a curser? or was he an offender in many things? But to reply: *Iames* was under the power of no evil, and yet he declares a proneneſſe in himself, and all flesh to run into sin: and when thine eye is opened thou wilt see in thy tongue a fire, a world of iniquity, and how it defiles thy whole body, and wipes away the glory of all thy profession, and that this tongue of thine is set on fire of Hell, and therefore thou goest on to hide thy nakednesse, &c. for, *Iames* was writing to such, who were getting the mastery in the flesh, which is for condemnation, *Jam.* 3. 1. 2.

Repl. And what thinkest thou of thy self? Art not thou getting to be master, and a great potent Lord in the flesh? damning and judging all that

wear

wear not thy mark, and ſo art to be judged and condemned thy ſelf, *Math.*7.1,2.

But Chriſt, thou ſayeſt, is the end of condemnation; ſo of ſin, which is for condemnation: to which I ſay, Chriſt was the end of the Law for righteouſneſſe, and he's ſaid to be made ſin for us, and to come into the world not to condemne the world, but that the world through him might be ſaved, but I never read that Chriſt was the end of condemnation, and the end of ſin, though theſe things I know are overcome when he comes: but thy phraſe is new, even like thy form, which yet muſt be no form, and in almoſt all thou ſayeſt; I ſee that Scripture ſadly fulfilled in thee, that evil men, and ſeducers was worſe and worſe deceiving, and being deceived.

Anſw. Further, 1 *Joh.*1.8,9. here *John* wrote to ſuch, who were not come through the confeſſion; but to ſuch as confeſſe, he ſaith, Chriſt cleanſeth from all unrighteouſneſſe, 1 *Joh.*1.9. and the bloud of *Jeſus Chriſt* cleanſed from all ſin.

Repl. Even before and after the confeſſion, thou mayeſt read, there's ſin ſtill to be confeſſed: before, if we ſay, we have no ſin, we deceive our ſelves: after, if we ſay we have not ſinned, we make him a lyar, and his word is not in us; here's ſin ſtill to be looked upon, otherwiſe we deceive our ſelves, we make him a lyar; the truth is not in us, his word is not in us, and ſo he, who covers his ſins ſhall not proſper; but who ſo confeſſeth and forſaketh ſhall have mercy, and if we confeſſe our ſins, God is faithfull to forgive our ſins, not to impute, but cover them, and cleanſe us from them, by the pardoning and healing vertue of the bloud and ſpirit of Jeſus; this confeſſion muſt be real, if we look the cleanſing ſhould be real; and this forgiveneſſe & cleanſing is an encouragement to us to make our confeſſion, and our reſolution to ſin no more, which reſolution being like the confeſſion in truth, God accepts of it, as 't is written, if there be a willing minde 't is accepted according to that a man has, not according to that he hath not; and ſo that Soul ſins no more, who do's not love ſin, *peccatum facere*, make it, to delight in it, but it ſins unwillingly; it luſteth againſt luſt, & would not for a world be under the dominion of ſin; this the Apoſtle ſpeaks of *Rom.*6.11,12. reckon your ſelves, ſayes he, to be dead indeed unto ſin, but alive unto God; let not ſin reign, *&c.* and ſo this is the reaſoning of a gracious heart, ſhall I continue in ſin, that grace may abound? God forbid; if Chriſt have ſuffered for me, and in me, its high time for me to ſuffer with him, and to arm my ſelf with the ſame minde, and this is the dying to ſin, and the ſinning no more, when the Soul bears witneſſes againſt it, and walks out of the reign and power of it, which reign of ſin is that, which the Scripture witneſſes againſt.

Answ. Further, *John* wrote to such, who were not come through the confession; to babes, young men, and fathers.

Repl. Then by thine own confession he wrote to all sorts of Christians to make confession of sin, why then doest thou hide, spare, and cover thy sin? What, neither babe, nor father, nor young man? Where art thou, neither in the vvorld nor in the Church? *Monstrum, horendum!* Surely, if ever God awake in thee, he'l despise thine image, and bring thee to *Sion* by weeping crosse; and then he'l remove this stumbling block out of thy way, and shew thee this thine opinion is but an old errour, raked out of the dunghill of Hell, sprung up afresh in this iron age, where the love of many waxes cold; and so thou wilt learn to tremble, & prepare thine heart by brokennesse of spirit, for the lofty God to dwell in, and so he'l be mercifull unto thine iniquity, and remember thy sin no more.

Answ. Further, *John* wrote to some, who knew all things, 1 *Joh.* 2. 20. and so were out of the knowledge in part.

Repl. The Unction indeed reveals the deep things of God; and so gives us an understanding to know him that is true, by our abode in him, and so teaches all things that are freely given to us, 1 *Cor.* 2. 12. all things that the Lord gives, all things necessary to know, all things that pertain to life and godlinesse, *credenda, agenda*; all things to be believed of us, and done by us; and that in such a clearnesse, that the Soul knows 't is not deceived, and so we are taught to know our election, vocation, justification, sanctification, regeneration, adoption, *&c.* we are taught to believe, hope, love, be patient, penitent, obedient; we are taught to deny our selves, to lose our lives, to let all go, to come and follow Christ in the new creature, and so we are taught according to our measure to set our affections above, to live in Heaven, where all our treasure is; these and the like things the Unction teaches us, still limited to the things freely given to us and yet there are *secreta Dei*, the secrets of the Lord, which man cannot see, and live, the secrets of the Scriptures, the secrets of nature, the secrets of the times and seasons, which man knows not, but the father onely; canst thou see God? God in his glory; canst thou behold the ballancing of the Clouds? the wondrous works of him, who is perfect in knowledge? poor vain man, who art darkning the counsel of God by words without knowledge; canst thou see the Ordinances of Heaven, or set the dominion thereof in the earth? canst thou by all thy search finde out these things in their perfection? therefore, why doest thou vaunt thy self? vain man would be wise, though man be born like a wilde Asses Colt, remember that knowledge puffs up, but 't is charity edifies, knowledge perverts, but wisdom keeps; thou hast so long fed upon the Tree

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of knowledge, that thou art glutted and darkned by it, and even poysoned to death with thy great knowledge; for as too much light destroyes the sight as well as too little, there must be *debita distantia*, a due distance; even so knowledge without charity and prudence, to keep a due distance between God and the creature, presently destroyes, and may as soon be too much as too little, and so as some perish through too little, so many through too much knowledge: Therefore remember what the spirit sayes of the wise Gentiles, professing themselves to be wise, they became fools, *Rom.* 1. 21. and so let no man deceive himself, if any among you seem to be wise, let him become a fool, that he may be wise, *1 Cor.* 3. 18. and if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know, *1 Cor.* 8. 2. consider these things, and be not thou wise above what is written, and given, and revealed unto thee, lest thou perish among the wise *Greeks*, and *Jews*, and the Disputers of this world.

Further, after a little prating and railing, which is very natural to thy generation; thou answerest more yet to confirm thy perfection, and sayes, he that do's righteousnesse is righteous, as he is righteous; to which I say, he is so, so far as he do's righteousnesse, and righteousnesse cloaths him, even so far he answers the patterne, and has the righteousnesse of Christ in him, walking not after the flesh, but after the spirit.

Answ. Further, thou sayest, as he is, so are we in this present world, *1 Joh.* 11. 17.

Repl. So far as he is received in us, and dwells in us, so far we are as he is in this present world, seeing we can be no more than what he is in us, and we in him, for he is all in all.

Further, know that as there is a similitude, so a great dissimilitude between Christ and Saints, for both I own, according to what I have seen and heard in him; as for the similitude or likenesse, in brief, take in these particulars.

First, his Father and our Father, his God and our God are one; his spirit and his anointing, and the spirit and anointing in us are one, even the same in nature, though not in measure.

Further, his light & life, & our light and life are one in God; and so our life is hid with Christ in God; then he's a King, Priest, and Prophet, so are we, according to his springing up in us, made Kings, and Priests, and Prophets unto God, he ha's Union and fellowship with the Father, so have we, I in my Father, and you in me, and I in you, I pray, that these all may be one, as thou Father art in me, and I in thee, that they may be one in us, and according as this oneneſse is manifested, which is our life, so we have fellowship with the Father, and he with us.

Further, Christ was humble, meek, lowly, patient, holy, harmlesse, undefiled, separate from sinners, so we according to our grace, have received the same thing for nature and truth, still that was in Jesus, though our measure be not the same.

Further, he made it his meat, and drinke, to do the will of God, he was alwayes going about, and doing good, and this is the work of Saints, as we have opportunity let us be doing good.

Further, he was hated, persecuted, denied, blasphemed, mocked, scourged, a man of sorrows, and acquainted with grief; so are the sons of God more, or lesse, under a taste of all these in this world, being still called to suffer before their Crown; and though not in the same measure that Christ suffered, yet the Crosse, both within and without is the same; as he was hated, persecuted, crucified, so are we according as 'tis given unto us from our heavenly father, as he was dead to his own will, and alive to his fathers, so are we according as we have power and life from the father given to us; in all these and the like there is a similitude between Christ and his Church, they are of his bone and flesh, one every way, so far as he and his father are pleased to lead them forth into it; and this was that which Christ prayed for, *Joh.* 17. 21.22. and *Paul* spake of *Rom.* 8.29. and desired to live in, *Phil.* 3.8. to 15. and this *John* witnessed when he said, as he is, so are we in this world; behold your likenesse, friends, all ye the Lords portion, and challenge as much as ye will, or can in this matter, so as it flow from light and truth accompanied with humility, and the fear of the Lord, and ye cannot anger the Lord, his spirit, nor his son; but withall be not high, proud, lofty; there is a dissimilitude to, as well as a likenesse between Christ and his Church.

First, He's the father of all, God over all, the fulnesse of the God-head dwells in him bodily: This is no where said of the Saints, though they partake of the nature of God, and of the fulnesse of God, according as their being can receive; yet they are not the father, they are not the God-head, neither in fulloesse nor part; no, friends, away with such blasphemies, this is a *Babylonian* that sayes, I am, and there's none else besides me, a false Prophet that cries out, I am Christ; an Antichrist that sits in the Temple of God, as God; away with this conceit, we are creatures still, poor nothings, drops of the bucket, compared to the incomprehensible Majesty.

Further, Christ was anointed with the Oyl of gladnesse above his fellows, above measure; but we are anointed in measure, according to the gift of Christ, we have no more than we receive by the grace of God, I am what I am.

Further, Christ knows our thoughts afar off, and is acquainted with all

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our wayes, there is not a word in my tongue, but loe, thou knoweſt it altogether; Chriſt knew from the beginning who ſhould betray him; and he ſaw the thoughts and carnal reaſonings of the carnal dark world: but what do's poor man know, though the Quaker is bolder then all his fore-fathers, he knows a man as ſoon as ever he ſees him, and whether he be a Saint, or a Devil, though the man diſcover not himſelf by word, or action, yet the Quaker knows him, and all that he may be as Chriſt is, and yet the Apoſtle ſayes, what man knows the things of a man, ſave the ſpirit of man, which is in him? 1 *Cor.*2.11. and the Apoſtles knew not the Traitor; but they were low then, and ſo art thou friend in this thy dream; for Chriſt ſayes, ye ſhall know them by their fruit, and ye ſhall know my Diſciples by their love; ſo that our knowledge of others is by obſervation, fruits, and appearances of things in the outward man, or by ſpecial revelation and diſcovery from God, otherwiſe all other mens ſpirits are in the dark to us, we have not a viſion of their hearts afar off, we know them not before they are born; we know not the way of God in their ſpirits, till it be written upon their fore-heads, and ſo are not as Chriſt is in this reſpect.

Further, Chriſt alwayes ſpake the truth, was alwayes free from errour, never in the leaſt errour, nor in the leaſt deceived: where's the man beſides, that can challenge this unto himſelf, who can underſtand his errours? though ſo far as we are lighted by the Candle of the Lord, ſo far we are led out of errour and all deluſions, but he's the original truth, and we receive from him, as he is manifeſted, ſo we have the truth, & no farther, for he's the truth; lo, ſtill a difference which ſhould teach us all to be humble, meek, and low.

Further, Chriſt created all things, all things were made by him, and without him was nothing made, that was made; and Chriſt preſerves all things, by him all things conſiſt, and he upholds all by the word of his power, where's the man that can appropriate this power unto himſelf? haſt thou an arm like God? canſt thou make a new body, or quicken an image with a Soul, and make life appear? canſt thou retain the ſpirit of man, or beaſt, when the Lord commands it away? I know there are that will attempt miracles, and wonders, but all vaniſhes ſtill, nothing is for ever, but what the Lord do's, let this teach us to fear before him, knowing that 't is he, who made us, and not we our ſelves, we are his off-ſpring, and by him we have life and motion, and all things.

Further, Yet Chriſt was the onely begotten ſon of *God*, the firſt-born, his ſon by nature, begotten by his power, and brought forth by a Virgin; but we are the ſons of *God* by grace, if we ſpeak of the Saints, nature do's not make us ſons, but the new birth, the regeneration, without which there's no entring into the Kingdom of God.

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Further, Christ he's the husband, we the spouse, and though the husband and wife be one, yet the head of the woman is the man. I speak of Christ and his Church, he's the man, the root, the head still; and he's the King, we the subjects; he the vine, we the branches; he's the Lord and Master, we the servants; he's the fountain, we the streams; he's the father, we the sons; he's all in all, we are nothing; in all this I hope I do not lessen the glory of Christ, the Lord, nor of his Church, his Saints; neither do I sad the Souls of any, but such as are lifted up to forget their Saviour; therefore come away friends, glory as much as you will and can in your greatnesse, and glory; there is a likenesse between Christ and Saints, that they be filled with joy, and rest, and abundance of consolation: yet withall, there's an unlikenesse to; Christ is infinitely more above us all, than all the men in the world above the lowest creature, therefore away, away with somethingnesse, self-glorying, this is enough for the world to be proud, and high-minded, but let all the Lords people be content to lose their lives, themselves, their excellencies, gifts, Crowns, throw all down at the feet of the Lambe; saying, thou art worthy, O Lord, to receive glory, and honour, and power, for thou hast created all things, and for thy pleasure they are, and were created; and thou high big flesh that sayest thou art as Christ in this present world, without the least darknesse, the least sin; when, thou knowest not the ground why he was, and could not but be without sin; and no man so as he, whilest in this house of clay; he was a man singular in his generation, who is able to declare it; he was the Virgins son, without the knowledge of a man; he was the word made flesh, even that word of promise, which was made to *Adam*, come and figured, and brought forth it self in the similitude of sinfull flesh, or in the form of man, out of a woman, without the least influence of man: Thou shalt conceive, sayes the Angel, in thy womb, and bring forth a son, & call his name Jesus, he shall be great, and shall be called the son of the highest. How can this be, sayes *Marie*, seeing I know not a man? Then answered the Angel, the holy Ghost shall come upon thee, & the power of the highest shall overshadow thee: therefore that holy thing which shall be born of thee, shall be called the son of God, here was an holy Childe, a Childe begotten, formed, brought forth meerly by the finger of God. Here was no tincture touch, or influence of man in this birth, & therefore called the Son of God, the holy thing, holy flesh, pure flesh, like the flesh of *Adam* in innocency; nay, more glorious, a body descended from God, & a body filled with God, or God cloathed with the veil of a mans body, & hence there was nothing in this man but *God*, therefore called *Emanuel*; hence there could be no earthly sinfull minde, and will begotten in and with that man; no, he was wholly wrapped up in

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the Deity, in the will of the Father; and so the Serpent could have no footing in him, because no earthlinesse in him to work upon; tempt him he might, but prevail he could not, because he was not an earthly seed, but an heavenly, and so made in the likenesse of a sinner, yet he knew no sin, he never fed upon that Tree, but the will of his Father was his food; hence he's called holy, undefiled, the second *Adam*, the Lord from heaven, a spiritual heavenly man; so he was in that man *Iesus Christ*, so he is in all the Saints of God an heavenly man, a new man, begotten by the power of the most high, and so is in us that new birth, which cannot commit sin. But as for thy body, and the bodies of all men in the world, we are far beneath Christ in our generation, being men, begotten of earthly seed, in the lust and weaknesse, and darknesse of the first *Adam* fallen; hence after his fall he's said to beget a son in his own likenesse, after his image, *Gen.* 5.3. Not after the likenesse of God, that could not be, since he was fallen from God, but after his own likenesse, his own nature, which was now fallen to the earth; such as the father was, such the son must be, fleshly, earthly; hence it comes to passe, that mans, as he growes up, naturally, enclines to the creatures, lusteth and longeth after the world, and so the spirit of his Soul, his minde and will becomes infected with the earth and flesh, and so he longs after the earthly fruit, and being darkned and estranged from the life of God, through his carnall longing, hence he alwayes enclines to himself, to the woman the weaker part, and so hearkens to the voice of flesh, and goes away from God; and here he commits iniquity with greedinesse, *Eph.* 4.17,18. and so the foundation of sin is laid in mans generation, *Psal.* 51.5. Behold, I was shapen in iniquity, and in sin did my mother conceive me; and so the flesh is sins free-hold, where he rules and dwels as *Paul*, *Rom.* 7.18. I know that in me, that is, in my flesh dwell's no good thing; I do not take the flesh for the body onely, for that without the Soul is a dead thing, and knows neither good nor evill; but for the whole first man, or the man-hood made up of body, and Soul, this man as soon as he is born goes astray, *Psal.* 58.3. He looks to the earth, and so his minde and will becomes infected, he covets, and he lusts in the dark, and has not; he's angry, and fain he would be alone; he feeds upon the outbirth, with is like himself, and all to nourish himself, and strengthen himself, and be something of himself, and yet he's faint and weary; and when the Lord comes to seate himself, or to arise out of the grave in him where he lies dead as it were, and to form the heavenly man by his heavenly seed in this earthly Tabernacle, or man-hood of ours: Ah! what renting and teasing is there before the Soul be willing to receive this new guest, as there must be a rending of the woman before the Childe

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is born, so a rending of the Soul before the man-childe be born, compared to the sorrows of a woman in travel: and when this son of the virgin, this new man is born in the minde, and begins to shew himself in us, then he sins not indeed, but the flesh is weak, and sins still; and so long as the earthly house is, the earthly man is, and he's for himself, and so vails the heavenly in part still till the earthly be quite broken by death, and hence *Paul* desired to be dissolved, and to be with *Christ*, not to be Christ, but with Christ, and that not in the body, but out of the body, which sayes, he is best of all, *Phil.*1.23.24. and 2 *Cor.*5.1, to 9. And yet, notwithstanding all this, I know vain man will be wise, though man be born like a wilde Asses colt, *Job* 11.12.

Quest. 10. Whether or no there be not a vast difference between the light of natural conscience and grace, seeing the light of the one is a guide to the Gentiles and all men, and the light of the other a peculiar guide onely unto the Saints?

Answ. The light of Christ is the onely guide to all that follow it, and besides it, there is no guide to Jew, or Gentile.

Repl. There can indeed be no other light, but what comes from *Christ*, as no other life, but what comes from him; for his light is the life of men, and his life is the light of men, *Joh.*1.4. In him was life, and the life was the light of men; and so the light and the life are one in the original, but in their coming forth to us they are cloathed with divers names, and so as all flesh is not the same, for there is one kinde of flesh of men, another of fish, another of birds, there are also celestiall bodies, and bodies terrestriall, even so all light and life, which is the glory of a thing is not the same, and so there is one glory of the Sun, another of the Moon, another of the Stars, for one Star differeth from another Star in glory: and thus it is in the world, some are wise, some politick, some temperate, some patient, some valiant, and the like; and this it is in the Church, some Prophets, some Apostles, some Evangelists, some Pastors, some Teachers, some weak, some strong, some bond, some free; so that all light it seemes is not the same, though it come from the same root, 't is not the same to us; in it self 't is one and the same, but to us 't is called natural, spiritual, reason, grace, and so there is the natural man, and the spiritual man, and each one of these have their light, and that is the same to it self and in it self; but in the natural man, 't is but reason, 't is but gathering and discerning of things by discourse and arguments from things that are made, and so the natural man seeks after God in this Creation, *Rom.* 1. 19. 20. and this light of the natural man is far below the light that is in the spiritual man, even as far as the light and life

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that is in beasts is below the light and life that is in men, and so the natural man receives not the things of the spirit, neither can he know them, for they are beyond his principle of light, but the spiritual man discerneth all things, 1 *Cor.*2. 14, 15. And yet the naturall man has a light too, I call him the natural man, because he's first, and to us more manifest; as the Apostle sayes, that which is first is naturall, afterwards that which is spiritual; this first man according to his principle has a light and life, and that flows from the root Christ in him which he sees not, for the head of every man is Christ, and in him all live, and move, and have their being; and this light or Christ shines in the darkness, but the darkness knows it not, and so man has skill and understanding in things of nature, and as far as this creation teaches him, and this is his light, and the root which is *Christ* he sees not, and so is still in darkness, as to Christ, & the hidden things of God, now all this light, or reason sets man in a sphere above beasts, which are therefore called irrational, man rational; and this light, through low and faint, yet teaches man to feel and groap after a God, and to worship, yet still 't is to the unknown *God*: it shines and glimmers in the darkness of the first man fallen, and as it came from *God*, so it returns to *God*, & feels after him in this and that without, and wearies it self about the knowledge of good and evill, and many times puts some faint desires in man after God, enough to bear witness of it self unto man, and to leave him inexcusable; but this light is but an imperfect, weak, faint light, as I may so call it, not that any thing is so to God; but to us 't is so, as vailed by our fleshly minde, thoughts, longings, so it grows weaker, and weary, and in the end goes out and we see it no more; and so man in the first state has need of a new birth, a new man, that is, spirit and power from God, a new fountain to break up in him, or rather to have that awakened which before lay dead, & left us in darkness, man has need of this, as we see in the case of *Paul*, and our own experiences: this is he whom we are to wait for, the coming of *Christ*, the new man, to visit us with light and salvation, and when *Christ*, and grace, and love from the father, springs up in us, and shews it self to be our light and guide, then the true light is come, it was but flesh before, but reason, and nature, and law now, 't is the truth, and it brings grace and truth to us, and now God is come, Christ is come, they were there before, but now we are awakened, and we see them to be there; and this coming of Christ in power as to *Paul* is the coming of light and life indeed unto our Souls, before this was revealed in *Paul*, he knew something indeed of the Law, and the Tree of knowledge of good and evil, but he knew nothing of the Gospel of the Tree of life, of the truth, as 't is in Jesus, and of his own wicked false heart; but when *Christ* was revealed then

he leaves off fleſh and bloud, and conſults with Chriſt alone, and he makes all things manifeſt, and ſhews him what to do; and thus you ſee a vaſt difference between the light that is in the firſt man, and the light that is in the ſecond man; I mean the light that is in us, whileſt we are in the ſtate of nature, and the light that is in us, when we come to be in the ſtate of grace; in the firſt 't is but reaſon, and it tends to the building up of man and ſelf, becauſe 't is weak, and knows not the Lord in truth, nor the way to him, and 't is onely ſufficient to witneſſe there is a God, and ſo to condemne us, becauſe we run into ſin; but 't is not ſufficient by the higheſt improvement of it to bring us acquainted with Chriſt and ſalvation by him, as we ſee in the caſe of *Paul*; but as for the light which ſprings up in us through a manifeſtation, or revelation of Chriſt, in & to our Souls, this ſhews us the father in love, and brings us reconciled, and leads us to feed and live upon him for evermore, and ſo is a bringing of us out of darkneſſe into his marvellous light.

Anſw. Thou ſayeſt Chriſt is natural to none.

Repl. If thou mean that he's not in nature, as a ſpark under the aſhes, ſo 't is falſe, but if thou mean that the natural man knows him not, ſo 't is true.

Further, Thou ſayeſt Chriſt is not in their conſcience, but is a witneſſe againſt all natural inclinations, and works acted in the corrupt nature.

Repl. Here thou contradicts thy ſelf, for if Chriſt witneſſe againſt natural works, where do's he witneſſe, but in the conſcience? and what is the conſcience, but a certain witneſſe within, according unto the ſpark of Chriſt that is in the conſcience, or knowledge, unto the evil, or good we do? and ſo conſcience do's either excuſe us, or accuſe us, according unto our works; and is not this all the light of Chriſt that is in the *Gentiles*? *Rom.* 2. 14, 15. therefore why doeſt thou ſay that Chriſt is not in the Gentiles conſcience, according to ſome meaſure of light? and if he be there in light, then this light is in the conſcience.

Anſw. Further, who are of Chriſt partake of the Divine nature, where he's law and life to them.

Repl. This is true: And thoſe thou ſayeſt have no Letter, being brought into that nature: But why then doeſt thou ſo much trouble the world with the Letter, when it ſeems to favour thy ceremonies, traditions, and obſervationss; if they, who partake of Chriſt have no uſe nor need of Letter?

Anſw. Thou ſayeſt Chriſt is but one, who is the light of the world, and lighteth every man who cometh into the world, Jew and Gentile, and in them both this light is but one.

Repl.

Repl. And ſo is thy talk ſtill but one, one in darkneſſe, and comes from one root and father; proud man exalted, I know Chriſt is but one, and his light is one in Jew and Gentile, the ſame as to himſelf in the ſtate of nature, that 't is in the ſtate of grace, onely in the firſt 't is natural, in the laſt 't is ſpiritual, and ſo its one in the Original, but double in the birth.

Anſw. Further: Thou, who art querying of a difference between the light of natural conſcience and grace, prove ſuch a light by Scripture of natural conſcience, or elſe thou muſt be plunged.

Repl. Conſult that place, *Rom.*2.14,15. *Rom.*1.21,22. when the *Gentiles* which have not the Law, do by nature the things contained in the Law; theſe having not the Law, are a Law unto themſelves, which ſhew the work of the Law written in their hearts, *&c.* and becauſe, when they knew God, they did not glorifie him as *God*; and knowing the judgement of *God*, *&c.* here's a doing of the things of the Law by nature, and the witneſſing of the conſcience as a light, either for, or againſt them; and may not this be called a natural light, & a light of natural conſcience, being a light onely in Gentiles, or natural men? here I have proved what thou biddeſt me prove, & yet thou in darkneſſe and nature haſt ſinned away thy light and reaſon, and ſo canſt not ſee the light of Scripture, in all this I do not ſeek to divide the light, but to give every diſcovery its due place, and to ſtir up men to wait for the hearing and learning of the father.

*Queſt.*11. What is meant by the Saints judging the world?

Anſw. The Scripture means as it ſpeaks, but thy dark minde wants clearing; when thou knoweſt a Saints life, and him come who is the Judge, then thou ſhalt ſee the Prince of the Judged, and all his ſubjects condemned.

Repl. This anſwer is like thy ſelf, ſavouring of malice, and darkneſſe both; and loth thou art to diſcover, and ſhew a reaſon of thy faith and hope in this matter of the Saints judging the world; when thou knoweſt him whom thou ſpeakeſt of, then will thy judgement fall upon the Prince thou ſpeakeſt of, and all his ſubjects, not ſo much upon the Saints of *God*, and the truths of God.

*Queſt.*12. Whether your curſing & condemning all that come not under your light, ſavour not of pride, and a ſpirit of Antichriſt; ſeeing Antichriſt is ſaid to be one, who exalts himſelf? and Chriſt ſayes, we muſt not judge that we be not judged; and *Paul* bids us ſpeak evil of no man.

Anſw. This query thou haſt made up of lying, and falſe accuſations, 't is not your practice.

Repl. How dar'ſt thou before the face of God and man thus deny thy

ctice; ſo read thy Papers, Sermons, carriage, is there any greater pride than to be proud of our Gifts, Viſions, Revelations, High worth, condemning all for Whores, Sorcerers, Reprobates, Beaſts, Hirelings, Dreamers, Heathens, prating againſt all ſorts of Chriſtians with malicious words, caſting them out of the Church, and Kingdom of God, forbidding to receive any as brethren, but men of your own model, form, and way? is not this judging and condemning another? Where is thy light, thy conſcience? what all aſleep and gone? to deny thy conſtant practice. But this is not curſing:

Anſ. In Scripture language, curſing & evil ſpeaking are all one, *Exo.*22.28. thou ſhalt not revile the Gods, nor curſe the ruler of thy people, which *Paul* renders by evil ſpeaking, *Act.*23.4,5. revileſt thou Gods High-Prieſt? then *Paul* anſwered, I wiſt not brethren that he was the High-Prieſt, for it is written, Thou ſhalt not ſpeak evil of the ruler of thy people, whether or no, thou and thy party be not deeply guilty of this, I leave to all to judge, I ſay guilty of evil ſpeaking, and evil, and falſe accuſing; condemning all, inſtead of ſpeaking evil of none, as if all light and truth were bound up in your ſpirits, who wallow in all deceiveableneſſe of unrighteouſneſſe, which ſprings up in the man of ſin, who exalts himſelf above all that is called God, and worſhipped, ſo that he as God ſitteth in the Temple of *God*: here thou ſeeſt Antichriſt is very devout, he's in the Temple, and he's there as *God*; behold thy figure in this letter, and read it in thine own practice and ſpirit, and ſee whether this favour not of pride, and evil ſpeaking.

Queſt. 13. What is the reverence and ſubjection we owe to Magiſtrates, and all higher powers? and whether your carriage towards the preſent Magiſtrates be not unmannerly and uncivil, ſeeing *Paul* ſaid, we ought not to ſpeak evil of rulers, and *Jude* calls thoſe filthy Dreamers, that deſpiſe Dominion, and ſpeak evil of dignities, and bring railing accuſations againſt them?

Anſw. The reverence and ſubjection we owe to Magiſtrates and all higher powers, is, that every Soul is to yield unto the power of God, and where the Magiſtrates Soul is ſubject unto that power, there the ſword is not born in vain, but is a terrour to evil doers, and a praiſe unto them that do well, and to that power our Souls are ſubject, and do reverence to ſuch Magiſtrates, who God has honoured with that power, yet doth not our reverence ſtand in reſpect of perſons.

Repl. As every Magiſtrate is cloathed with the power of *God*, and is in that power a form, or figure of God, therefore called Gods, ſo every one is to yield unto that power, though the man that be cloathed with it be good, or bad, yet the power is of God in anger or love unto a people, and ſo the

power

power muſt ſtill be owned, though the man that has it may be evil and wicked: the power is of *God* ſtill, I gave them a King in mine anger, though in mine anger, yet he's a King, and I gave him, and by me Kings reign, and Princes rule; yea, Nobles, and all the Judges of the earth, and the moſt high ruleth in the Kingdom of men, and giveth it to whomſoever he will, though an Hypocrite reign for the ſins of the people, yet his power is of *God*, and the Saints alwayes have yielded unto the power, though not to the wickedneſſe in him that had it, as the three Children, called *Nebuchadnezzar*; King, be it known unto thee, O King, they yielded to the power, though not to the golden image, even ſo Chriſt yielded to the power of wicked *Pilate*, knoweſt thou not, ſayes he, that I have power to crucifie thee, and power to releaſe thee; and Jeſus anſwered, thou couldeſt have no power at all againſt me, unleſſe it were given thee from above, I know thou haſt power, and that 't is given thee from above; and *Paul* ſayes there is no power, but of God, the powers that be, are ordered, or ordained of God, *Rom.* 13. 1. and ſo to the powers muſt men be ſubject, either in doing, or ſuffering the will of God by them; though the power be in *Nero*, a cruel, bloudy, wicked man, yet 't is given of God; hence *Peter* honours the King; Servants be ſubject to your Maſters with all fear, not onely to the good and gentle, but alſo to the froward: Let not a *Chriſtian* therefore think it greivous, that becauſe he's a Childe of God, and a ſon of the Kingdom, he ought not to be ſubject to the Princes of this world; the *Jews*, becauſe they were the people of God took it grievouſly that ſometimes the *Babylonians* reigned over them, ſometimes the *Perſians*, *Grecians*, *Romans*, and other Nations, ſtrangers unto *God*, and many now adayes think it unworthy of a *Chriſtian* to ſuffer a Magiſtrate over them, and yet the Saints of old, *Chriſt*, and the Apoſtles you ſee yielded obedience unto the civil power: if any thing indeed be commanded againſt the will of God, then we are to obey *God* rather than men, as the three Children, Thine image, O King, we will not fall down and vvorſhip; yet ſtill the power muſt be acknowledged, and honour, and due reſpect given unto it; when the Magiſtrates Soul indeed is ſubject to the power of God, and ſo a terrour to evil doers, and a praiſe to them that do well, then the obedience from the Saints is uſually moſt free; yet remembring his ſword is the ſword of God ſtill, we ought not for conſcience towards man, yet for conſcience towards God to be ſubject to the Magiſtrates, becauſe cloathed with Gods power, and ſo to pay tribute, cuſtom, fear, honour to all the higher powers; whether ye do this, or not, let all that know ye judge.

Anſw. Further, our carriage to the preſent Magiſtrates is not unmannerly nor uncivil.

Repl. But why then do ye ſhew no more reſpect to them than to other men, though cloathed with the power of God?

Anſw. But thou ſayeſt our carriage was the carriage of the Saints formerly to Magiſtrates, which the Heathen could bear.

Repl. The Saints formerly have bowed to the higher powers, but ye no more than to a beaſt, or poſt; and the Saints have owned their names, given them their Titles, acknowledged their Authority by their appeals to them, given them all due reſpect and reverence, though not Divine vvorſhip, for that muſt not be given, no not to an Angel, *Rev.* 19.10. I fell at his feet to vvorſhip him, ſayes *John*, but ſee thou do it not, ſayes the Angel, I am thy fellow ſervant, worſhip Jeſus: but none of all theſe things are witneſſed by ye, ye bow not, ye neither give them their names, nor their Titles, as *Lancock* ſaid by the Lord *Protector*, ſome ſay he calls himſelf *Protector*, he owned him not, ye ſcorn to appeal to them, or give them any reſpect at all, and ſo your carriage is ſtill unmannerly and uncivil, contrary to the carriage of the Saints of old.

Anſw. Further, ſome would have that given unto them which belongs unto God, and perſecute if they have it not; this I own not, neither an having of mens perſons in admiration, becauſe of advantage, neither a bowing of the ſeed of God to mens perſons; no, friends, worſhip God, ſet him up in the top, yet deſpiſe not his image in the power of Magiſtrates, leſt you ſin againſt your own conſciences, and draw down this wrath, dreaming of a diſpenſation by being the ſeed of God, for all your railing accuſations; *Michael* durſt not thus uſe the Devil, but ſaid, the Lord rebuke thee: but ye can call them at your pleaſure, corrupt Magiſtrates, men that have loſt the fear of God, and all that own them muſt needs be *Balaam*-like, runners after him for rewards; in all this ye murmur and complain of God himſelf, and ſo every way deſpiſe dominion, and ſpeak evil of Dignities, feeding your ſelves with fancies without fear, drawing down the ſword of thoſe upon your own heads, who under God have given ye liberty to ſerve in your own land, and ſo are the dreamers *Jude* ſpeaks of.

Queſt. 14. Whether your railing and evil ſpeaking be the way of God and the Goſpel, who ſeeks to win and overcome by love; and what this your light is?

Anſw. Our light is the light of Chriſt, who is the way of God and the Goſpel, who ſeeks to win and overcome by love, which love whoſoever receives not with the light are condemned, and from him are curſed, though mans curſing we deny.

Repl. Yet how contrary was he; who was the light of the world unto all

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your carriage; he did not break a bruiſed reed, nor quench the ſmoaking flax; he did not lift up his voice, nor cry in the ſtreets, he did not preſently cry out to Publicans and ſinners, thou art a Publican, thou art a ſinner, but he did eat and drink with them: he did not tell the Maſter of the feaſt in *Canaan* of *Galilee*, thou art a Dog, a Devil, ſhall I eat with Dogs and Devils, he went about ſeeking and ſaving that which was loſt, and alwayes doing good, and ſo prevailed by love; and though he called the Phariſees, Serpents, Vipers, the Devils children, becauſe of their railing, envying, murmuring, and continuall blaſpheming of him and his doctrine; yet this is no warrant for thee to apply theſe names to the Saints and Diſciples of Chriſt; Chriſt called *Judas* a Devil, did he therefore call the other eleven ſo? ſurely not; and ſo your way in this is ſtill contrary unto the way of the Lord, and his Goſpel.

Queſt. 15. What is the Soul of man and the precioufneſſe of it, ſeeing Chriſt ſayes it's more worth than all the world?

Anſw. The Miniſters of Jeſus, who come by the will of God, ſuch know the Soul, and watch for the Soul, *Heb.* 13.17. But thy watching is for the fleece, and art querying what the Soul is which lies in death, and ſtate of condemnation, ſo long as it lives, and the falſe accuſer lives: and it the firſt born knows not, nor the precioufneſſe of it, who prefers the world, & obeyes it before the light of Chriſt, & ſo ſels the Soul for the world, as thou doeſt, who profeſſeſt him in thy lip-talk, but denies him in practiſe, wayes, & converſation, thou Chriſt, ſaith the Soul, is more worth than all the world.

Repl. In all this anſwer there's not a tittle unto the queſtion; here it appears, thy perfect knowledge failes thee, and thou haſt no eye open to ſee that which is moſt near thee, and ſo art able to make no anſwer at all unto the Soul: ſaving a little to diſcover thine ignorance in calling the Soul the firſt born; here thou gueſſeſt that the ſoul is Chriſt, for he's the firſt-born the Scripture mentions; and ſo according to thy blaſphemy, Chriſt it ſeemes may be damned, and caſt into Hell; for ſo it's ſaid of the Soul, fear him, who is able to caſt body and Soul into Hell: and the Glutton in Hell lift up his eyes in torment, this muſt be in Soul, for it's ſaid he was dead, to wit, in body: See how dark thou art in making no difference between the Soul and Chriſt, the Soul indeed is a precious high thing, there's a kinde of infiniteneſſe in it, which all the world cannot ſatisfie, and therefore the man was a fool, that ſaid, Soul take thine eaſe, becauſe thy Barnes are full; and yet notwithſtanding this kinde of infiniteneſſe in the Soul, as being reſtleſſe, till it return to God; yet it cannot be infiniteneſſe it ſelf, it cannot be the firſt-born, for of whole man it's ſaid, whereof the Soul is the moſt noble

part.

part indeed, what is man that thou art mindfull of him, or the Son of Man that thou regardeſt him? thou haſt made him a little lower than the Angels, *Heb.*2.6,7. man you ſee is inferior unto the Angels, much more inferior unto the Son of God, ſeeing the Angels likewiſe are his inferiors, and therefore when he bringeth in the firſt begotten into the world, he ſaith, Let all the Angels of God worſhip him, *Heb.*1.6. ſo then if Angels are inferior to Chriſt, and men inferior to Angels, ſurely the Soul muſt be far below the firſt-born: and farther, though the Soul be the ſeat of Chriſt, and Chriſt be hid there as treaſure in a field, even in the innermoſt room of the Soul, yet the Soul cannot comprehend the infinite Majeſty, ſo Chriſt in his Divine eſſence, or being, much leſſe can it be Chriſt, who is God over all, bleſſed for evermore, and though there be indeed a bleſſed Union and fellowſhip between Chriſt and an holy Soul, yet ſtill there's a vaſt difference between the eſſence, or being of the Soul and Chriſt, the one being ſtill a creature, the other the Creatour of it; thou mighteſt with better colour have called the Soul the light within, and that likewiſe thou giveſt an hint of, and this I ſay has more light in it than the former, ſeeing *Solomon* ſayes, the ſpirit of man is the Candle of the Lord, ſearthing all the inward parts of the belly: but yet the Soul comprehends more than this light, and cannot be this Candle neither, ſeeing the Candle may go out, but the Soul remains ſtill I ſay, the Candle may go out, *Prov.*24.20. the Candle of the wicked ſhall be put out, and how oft is the Candle of the wicked put out, *Job* 21.17. but the Soul of the wicked can never be put out, but their light may. But what is the Soul then? To make ſome anſwer to the queſtion, becauſe it is mine own.

The Soul is a moſt noble power, a living being, an eſſence that quickens the body, and yet dies not, ſleeps not when the body dies and ſleeps, but returns unto God who gave it; this Soul is a little Map of the great world, and makes man a little world, for in his Soul is comprehended the life of plants, the ſenſe of beaſts, the reaſon of men and Angels; this Soul quickens and makes man a living creature, a ſenſitive creature, a rational creature, being the ſeat of life, ſenſe, motion, operation, underſtanding, reaſon, and light in man; and this Soul in the ſpiritualty of it, the immortality of it, the immenſity of it, not being ſatisfied without an infinite good, and the rationality of it in the powers of the minde, reaſon, judgement, will, memory, fancie, appetite, and affections in all theſe, it's a lively figure of God himſelf; hence man is made after the image of God, in an appearance according unto his capacity anſwerable unto the Divine Maieſty, though ſtill infinitely far ſhort of what God is in his incomprehenſible being, who is the life of our life, and Soul of our Soul, called the father of our ſpirits; in this Soul of man, or in

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the ſpirit, or minde of it as the higheſt power, when 't is regenerated and reſigned up, lives the great King manifeſted, here he dwells as in Mount *Sion*, here he delights to be as in his Temple, here he lives, and moves, and walks, and feeds, and takes pleaſure in his own works, and here he begins that life of righteouſneſſe, joy, peace, reſt, glory, which ſhall endure world without end; and in this Soul of man un-enlightned, and un-renewed; *Chriſt* lies hid, and is as one dead, and unſavoury unto the Soul, and ſo the Soul is in darkneſſe, weakneſſe, ſinfulneſſe, ſorrow, fear, bondage, and many times in beginnings of Hell and ſaddeſt woe for evermore; and yet the world and thoſe that periſh for ever, have had many times ſuch glimmerings and ſuch ſtirrings after God and good things, ſuch wreſtlings between the i r ſpirand their own reaſon, and common light, and conſcience, as being deſpiſed and trampled upon, hidden crucified and ſmothered in their earthly mindes, provoking God thereby to give them over as a juſt reward for their unthankfulneſſe; I ſay, they have had ſo much light, as being rebelled againſt, ſhall make them inexcuſeable before the Lord, at the ſad hour of account and judgement.

Queſt. 16. What is the ſaving and loſing of the Soul, and the ſtate of it after this life?

Anſw. Chriſt ſaid, what is a man profited if he ſhall gain the whole world, and loſe his own Soul, or what ſhall a man give in exchange for his Soul, *Math.*16,26. the Scripture is plain, would thou have a meaning to it? is the Scripture a parable to thee? yea, & to all vultures eyes & venomo us beaſts.

Repl. Would ſuch an anſwer as this have pleaſed thee? wouldeſt thou not have cried out aloud, behold what bitterneſſe, what darkneſſe is here? Friend, how has Satan ſtill filled thine heart with lying vanities, in dreaming of perfection, and yet art altogether a ſtranger even to common humanity, much more to that ſweet ſpirit of love whereby the grace of God is manifeſted: I know the Scriptures are a parable to vultures eyes, and venomous beaſts, and ſo they are to thee, as appears by thy gall and wormwood, thine ignominy & reproaches thou art pouring out upon thy brother, and that for asking a reaſon with much ſoberneſſe, of the hope that is in thee: I know this is the nature of thoſe, who ſay they are Diſciples, Prophets, but are not; being found liars, to cry out, loe here, loe there, come and follow me, behold he's in my ſecret Chamber, in my holy form and way, and all that believed not are judged, condemned, and given over unto the Devil, Pope-like, Anti-chriſt-like: but to paſſe to what follows, to ſee how well thou art acquainted with the ſaving and loſing of the Soul.

Anſw. Further, all that believe in the light of Chriſt, it leads to the know-

ledge of Christ, the redeemer of the Soul, which they that deny the light cannot see, and so the Soul abides in condemnation; and this is the saving and losing of their Souls and state of it, after this life.

Repl. By this it appears by thee, that the saving of the Soul is as much in mans power as the losing of it; and yet Christ sayes to you, it is given to know the mysteries of the Kingdom of God, but to them it is not given, *Math.* 13.11. and thou hast hid these things from the wise and prudent, and hast revealed them unto babes; and the election has obtained the promise, but the rest are hardned; this is an hard saying, who can bear it, but the true seed, and yet foolish wise man will teach God what to do; thou hast indeed power to lose thy Soul, but power to save it without grace, and the new birth thou hast none; and thou vain man, who art loth to sell all away, to lose that part of thy life, and self which lies in the dream of thine own power to believe, and freedom to embrace grace, as well as to deny them: now thou art in the way to lose thy life and Soul for evermore; and yet still I say, there's so much power given the Creature as shall leave him inexcusable: I know he, who believes, is led to Christ his Redeemer, and the saving of his Soul is by the springing up of his life and grace in his Soul, who is a vvell of water springing up into eternal life; and he who believes not is a stranger to Christ the Redeemer of his Soul, and this saving and losing is everlasting; but still the power to believe, and be saved, is of God, *Eph.* 2.8. by grace are ye saved through faith, and not of your selves, it is the gift of God; and as for the saving and losing of the Soul for ever, if it be thy faith, and thou canst bear witnesse to it, as a truth thou hast seen of God, why then doest thou hide thy self, and mince the truth, as if it were not a thing to be owned by the sons of men? the rest of that answer is spent after the old form, in accusations by the accuser, thy father.

Quest. 17. What is the difference between the Soul and the spirit, which *Paul* prayes may be sanctified.

Answ. As the spirit is received, which sanctifies, the difference is brought into unity, and they are perfected to serve the Lord in one with the whole heart, and *Paul* was a Minister of the word, which pierceth even to the dividing asunder of Soul and spirit, *Heb.* 4.12.

Repl. Still thou art dark about the soul, or unwilling to discover thy darkness, and so thou canst say nothing or that which is little unto the question: when the spirit is received, which sanctifies, thou sayest the difference is brought into Unity, and they are perfect in one, yet still to us there's soul and spirit, and this spirit in us is not the spirit of God which sanctifies, as thou dreamest, as if the spirit *Paul* speaks of, were the spirit of God which san-

ſanctifies the ſoul of man, and ſo brings the ſoul into Unity with it ſelf: no, friend, *Paul* ſpeaks not of Gods ſpirit, which is holineſſe it ſelf, but of a ſpirit which needs ſanctification, and between this ſpirit in man, and the ſoul of man, it ſeems there is a difference, and therefore he prayes that both may be ſanctified; but this difference thou knoweſt not, I know the ſoul is a ſpiritual thing, and cannot be divided into parts and powers, as being one ſingle entire eſſence; but unto us there's the underſtanding part, the minde, the eye of the ſoul, the ſeat of reaſon and light, and the will which is the obſerver of the minde, looking to be taught by it as a power obedient and willing to act as it directs, counſels, and commands; and there's the inferior parts, the appetite, deſire, affections, which are as perturbations and motions in the ſoul, leading it out into love, joy, anger, peace, fear, or the like; all theſe as ſanctified by the Lords ſpirit are brought into this Unity to be all ſervants unto his minde and will; and this ſpirit of the Lord, as 't is received more or leſſe, ſo it more or leſſe ends the quarrel between God and us, in the luſting of our ſpirits and ſouls againſt *God*, and makes peace, and brings all into Unity, and ſo is that word which pierces even to the dividing aſunder of ſoul and ſpirit; this drives away the ignorance, vanity, weakneſſe, and enmity, which is in the higheſt, and pureſt part of mans ſoul, his minde, which is uſually taken for the ſpirit, called the ſpirit of the minde, *Eph.*4.23. and called the eye and light of man, the ſpirit of the Lord opens and heals this of all its blemiſhes and diſtempers, and ſo gives an eye to ſee, and an heart to underſtand, by enlightning the eye of the minde, which is called the ſpirit, as that which looks over all, and over-rules all in the ſoul of man: Further, the word or ſpirit of God takes away the ſtubborneſſe, frowardneſſe, and hardneſſe of the will, and bowes this to follow the light ſprung up in the minde, and ſo heales that power too, which I look upon as belonging ſtill to the ſpirit of the Soul: Further, the Lord likewiſe rectifies the judgement, and the conſcience, and takes away by degrees all erroneouſneſſe, wandring, and fear and guilt here too, and ſo gives a ſound judgement, and a clear conſcience, and the Lord takes away the ſottiſhneſſe, fooliſhneſſe, ſinfulneſſe, and manifold diſtempers of the thoughts and imaginations that ſpring up in the fancie of man; and of the deſires and longing after earthly vanities that ſpring up in the appetite, which is an inferior power in the Soul, and of the affections, which are the motions and goings out of the Soul into love, hatred, delight, ſadneſſe, pleaſure, grief, hope, deſpair, fear, boldneſſe, anger, and the like; all which as common to man and beaſts, more ſenſible unto us, are uſually called the Soul, and taken for the Soul; I ſay theſe inferior faculties which are uſually taken for the Soul, as being the diſcoverers of the

Soul more ſenſibly unto us all theſe theſe the Lord heales, makes holy and pure for himſelf by his word, and ſo ſeparating things that differ, and uniting all in an oneneſſe with himſelf, he makes unity, peace, and harmony in all the higher and lower powers of the Soul, and ſo to ſumme up things, and a little farther to diſcover this noble power of the Soul. 1. There's the mind, that's the ſeat of light, reaſon and underſtanding. 2. There's the will, that's the ſeat of action, obedience, and doing either good, or evil. 3. There's the judgement, that's the ſeat of diſcerning and trying things. 4. There's the conſcience, that's the book of all the good and evil we do. 5. There's the memory, that's the ſeat of Arts and Sciences, of all that we ſo diſcern, feel, and know. 6. There's that which they call the common ſenſe, as a power which has an influence upon all the outward ſenſes, and carries as it were from the Soul, ſeeing, hearing, taſting, ſmelling, and touching into all the five ſenſes. 7. There's the fancie, that's the ſeat of all the innumerable thoughts, and imaginations that ſpring up in the heart of man, and this is the ſeat of all the Quakers dreams, and high thoughts of themſelves, and mean thoughts of others, and of many the precious truths of God. 8. There's the appetite, and that's the ſeat of deſires, luſtings and longings after things, whether good, or evil: Laſtly, there's likewiſe the affections which are the movings of the Soul out into love, joy, gladneſſe, pleaſure, and the like, all theſe lower parts of the Soul, as more common and eaſily ſeen and perceived are uſually called the Soul, and the higher and more noble powers are uſually taken for the ſpirit of the Soul, now when the Lord comes all theſe are healed, cured and made well, according as the Lord is more, or leſſe manifeſted, and this is the ſanctifying of theſe which the Apoſtle ſpeaks of, the bringing of them all into the will and life of God, and as the Lord is received into the Souls of men, ſo all theſe ſcatterings, and movings, and workings of the Soul, are all gathered up to give their attendance upon the preſence of the great King.

Queſt. 18. What is the Heaven and Hell? the ſalvation and damnation of believers and unbelievers, which the Scriptures intimate.

Anſw. Heaven and Hell are what the Scriptures declare them to be, which none can underſtand, but who are in the light where the entrance is made.

Repl. Still thou art ſeen not to be in a ſtate of perfection, and ſo what Childiſh anſwers have we; & no account canſt thou give of Heaven and Hell; they are what the Scripture declares them to be: ſurely, friend, if thou haſt been in Hell and gone from thence to Heaven, thou might'ſt have ſaid ſomething more: I know it's ſufficient what the Scriptures intimate; but I know thou owneſt no Heaven nor Hell, but what is here within in thy wandring

ſpirit,

ſpirit; no reſurrection, judgment, or Hell afterwards, but what we have here by the light, and from the light within, this is thy dream onely, thou art loth to diſcover thy ſelf, and ſo hideſt the thoughts of thine heart, and ſayeſt Heaven and Hell are what the Scripture makes them to be, and ſo I leave thee in this thine imaginations to give an account unto *God*, in that day when the ſecrets of all hearts ſhall be diſcloſed, and Hell and Heaven begun, here ſhall be perfected upon believers and unbelievers for evermore: and what this Heaven and Hell is take my thoughts, and uſe them at thy pleaſure; Heaven ſtands in a pure union and fellowſhip with, the Father in love, and Hell in a reall ſeparation from this love of the Father in the Son, and the enduring of the wrathfull vengeance of an angry God; both theſe are begun here in grace, or ſin as in the root, and both ſhall be perfected hereafter, in the joy, or miſery which ſhall be everlaſting, as the Scripture ſpeaks come yee bleſſed of my Father, inherit the Kingdom prepared for you from the foundation of the world, and go yee curſed into everlaſting fire, prepared for the Devil and his Angels: *Matt.* 25. 34, 41.

Queſt. 19. What is the firſt reſurrection, and the reigning with Chriſt a thouſand years of that reſurrection, and the binding of Satan all that thouſand years?

Anſw. The firſt reſurrection is the reſurrection of Chriſt, wherewith he hath raiſed us from the death of ſin, to live with him to God, in newneſſe of life, reigning over the luſt of the world, the fleſh and the Devil:

Repl. All this I own, as the comfort and joy of Saints in all generations, for when the man-child is born, who is called the new man, the Lord from heaven, then the firſt reſurrection begins and that Soul reigns & lives according to the meaſure of Chriſt in him with Chriſt a thouſand years, this Chriſt in us, is the real ſubſtantial image of God, that has the perfect nature of a man, the firſt day he is born in the Soul; as a Child has the nature of a man, though not the wiſdom, and growth, and ſtrength of a man; ſo it is in the Soul where Chriſt is riſen, and born, that's the true man-child, and his growing up in the new holy life, is the ground of the firſt reſurrection, and as he encreaſes in the Soul, ſo the life is manifeſted, and the reſurrection more and more, and ſo the Soul can ſay, now, I know that the life and the reſurrection is come, becauſe the Son of God is come the precious ſeed of the promiſe, he who breaks the head of the Serpent, though the Serpent be ſtill knibling and bruiſing his he'l.: and if this were truely witneſſed by yee? ſurely I ſhould not ſee ſo much darkneſſe and bitterneſſe ſtill growing up, and flouriſhing in yee, neither could yee thus give your ſelves to revile, mock, vilifie, and ſend others of the Children of God in your giddineſſe unto the

Devil, and ſeek to deprive them of their credit and reputation in the world, this is but the fruit of Thorns and Briars, not of the vine, and good Olive Tree; this is but the Thiſtle that pricks, but bears not the fruit of the firſt reſurrection.

Further, thou ſayeſt, Chriſt by his reſurrection has bound Satan; ſo ſay I, for to this purpoſe was he manifeſted, that he might deſtroy the works of the Devil, and when he appeares, then the evill one is put in priſon and chaines:

Further, thou ſayeſt, ſuch unruly perſons as I, talke of Satans being bound a thouſand years, but reſiſt and own not that Croſſe and power which ſhould bind him for a day:

Repl. The Croſſe I own, and the power I owne, as that onely which has bound Satan in me, though I muſt not tell thee ſo: neither is *Satan* at liberty as in mine ignorance and unbeleef, neither do's he prevail, neither am I without a ſtronger than he to divide his ſpoils, and yet I am to take heed, and not be ſo bold as ſome, who are without fear of any ſtirrings and temptations from him, though *Paul* ſet him as a Thorn in the fleſh; yet they are ſecure and neglect their Armour, and ſo are many times again entangled and overcome.

Further, thou ſayeſt, the Angel and the key of the bottomleſſe pit, and the great chain in his hand, I know not, *Rev.* 20. 1. neither do I, and him I ſerve, love that chain.

Repl. The ſpirit of the Lord ſurely wrote all this to thy generation, and none muſt peep into theſe myſteries without thy key, for thou art he who opens and no man ſhuts, and ſhuts, and no man opens; as Chriſt gave his keyes to *Peter* in his abſence, and *Peter* unto the Pope, or the Pope to thee, and now thy fathers the falſe Prophets may go to ſeek heaven for thee, for thou haſt the keyes, and none muſt enter in without thy mark; and ſo the kingdom of Heaven is ſhut up, and the Angel and the key of the bottomleſſe pit, and the great chain in his hand, none muſt know but thee and thy generation, and yet what if I ſhould tell thee, I have ſeen the Angel, and he by the light within has opened the bottomleſſe pit, and there I have ſeen the Quaker and the Pope, and all the falſe Prophets ſhut out of the Kingdom of God, becauſe they love not the great chain in the hand of the Angel, but to leave thee where I finde thee, the chain I love and own, as that which keeps me from the paths of the deſtroyer; neither am I telling as thou ſayeſt of Satans binding without me, for this is not mine intereſt, but the inward binding, and yet when I ſee Satan bound in any meaſure without me, that I can look upon with joy too, well knowing that there is joy in heaven at the converſion

verſion of one ſinner; but I muſt not caſt pearl before Swine, leſt thou turn again and rent me, for the angry brood love not the Pearle.

Anſw. Further, Satans binding is in the life onely learned, not in the imagination.

Repl. And yet it may be too, but in the imagination, though it ſeemingly appear in the life, as we ſee in a Nun, Monk, Hermit, Phariſee, and the like, here's a ſeeming binding of Satan in the life, and yet but an imagination: therefore take heed, God looks moſt upon the heart, yet upon the tongue too; and when *Satans* binding is better manifeſted in thy carriage & tongue; then I may have better hope to ſay, thou believeſt with the heart.

Anſw. Further, *John* ſaw *Satan* bound a thouſand years ſince, which thou art ſtill querying about.

Repl. John, I know, had a Viſion of *Satans* binding in himſelf, and a Viſion of all the binding and looſing that was to be in ages to come, and therefore the Revelation of Jeſus in him, was to ſhew unto his ſervants things which muſt ſhortly come to paſſe; now I know about this binding and looſing of *Satan*, and the living and reigning with Chriſt a thouſand years, called the firſt reſurrection, there is a great variety of opinions and judgements amongſt the *Saints*, and in the world, and all the opinions almoſt look unto things without, unto ſome intable obſervation to the outward eye abroad; making this, and that the beginning of the thouſand years, and the firſt reſurrection, ſo making the ſpiritual Kingdom to ſpring up with ſome great outward glory, and to begin with ſome obſervation viſible to the outward man, all which methinks ſuits not with the nature of a ſpirituall King and Kingdom, and ſo ſeeing men feel after that without, which was to be fulfilled within, and hearing of the great talk of the Quakers knowledge, therefore I ſent to thee to know, and ſee thine experience of this reſurrection, and of this binding *Satan* and reigning with *Chriſt*; and behold I ſee nothing in all thine anſwers but vanity, pride, and deep darkneſſe, ſo much to that anſwer; to which I'le adde, Bleſſed, and holy is he that hath part in the firſt reſurrection, that hath Chriſt to be his reſurrection and life, by whom he's fetched out of the grave, and paſſed from death into life by a ſtrong hand; this man as he has bowed and given himſelf to Chriſt, ſo Chriſt is come down as it were to him to ſet him upon the Throne of his glory, and here he ſees judgement executed upon the beaſt and Dragon, and *Satan* bound in him all the dayes of his life, and Chriſt living and reigning in him for evermore, this is the firſt reſurrection, over which the ſecond death hath no power, and this is that I commend to all, as the better part which the *Saints* in their meaſure all injoy, and without which the laſt reſurrection will

be

be but a ſad hour of ſorrow, and woe unto the world, and ſo though the laſt reſurrection I own, and the day of judgement, yet the firſt reſurrection of *Chriſt* raiſing us up from the death of ſin and darkneſſe, to live with him to *God* in newneſſe of life is that which every man and woman ought to look earneſtly after in this world.

And now ſome may imagine that this ſpiritual reſurrection is not the thing meant in this 20 Chap. of the *Revelations*, becauſe 't is ſaid to be a thouſand years, and then to be finiſhed, and Satan to be looſed out of his priſon again, to whom I anſwer, that the thouſand years has reſpect to the reign of Chriſt in the *Saints* in all ages, during the time of every diſpenſation of God towards his people in the world; and ſo the firſt reſurrection has ſtill been paſſed through, and is to be paſſed through by all the people of God here, and finiſhed at their departure hence in the Lord, and as this reſurrection was more glorious in *John*'s time, and the firſt ages of the Church after Chriſt than before under the Law, ſo it ſhall be more glorious yet than ever before; called therefore the new *Jeruſalem*, wherein God ſhall come down and dwell with men; to wit, more in the fulneſſe and glory of his ſpirit than in all the diſpenſations that have gone before, and the more glorious the reſurrection is, the more the evil ſhall be bound; and the appearing of this in all ages has been the binding of *Satan*, and is that which limits, and puts a ſtop to this Kingdom, and ſo a torment to him before his time, and the more this grows, the more he ſhall bound, & ſo the great binding of Satan ſhall be, not by a perſonal reign of Chriſt in a body, but by the perſonal, or more eminent reign of *Chriſt* yet in the fulneſſe of the ſpirit; this is that which every Saint is to look at in himſelf, and not to put off the reſurrection from himſelf to ſome other men, or ſome other time: but to look at his own reſurrection, and the binding of Satan in his own ſoul, as well as without in others, that he may reign with Chriſt here, and hereafter; in the 12. of the *Rev.* 8. 9. we read of a war in Heaven, and of a great fight between the Dragon and *Michael*, but the Dragon and his Angels prevail'd not, but are caſt out, and their place is found no more in Heaven, this is that we are to look at in our ſelves, for the Church of God is the Kingdom of God on earth, and where this Kingdom is ſet up, there Satans Kingdom is pulled down, and his time finiſhed; I ſay, where Chriſt is ſet up in power, 't is ſo, not where he's onely ſet up in ſhew, for where things are but in ſhew, there the unclean ſpirit is ſaid to go out, not to be driven away by the ſun of *God*, but to feign a going away, and ſo to return again, and bring 7 other ſpirits, that is, more power along with him, and finding the houſe ſwept and garniſhed, to enter in again and dwell there, and ſo to make the laſt ſtate

worſe

worſe than the firſt; but when he's caſt out by the finger of God, then we have the true *Champion* on our ſide, and now the evil one muſt leave the houſe for ever: and further, though the Scriptures ſpeak of a finiſhing the thouſand years, yet that is meant in reference unto every diſpenſation of God to his people here, and their abode with *Chriſt*, during this ſpirituall reign with them in this body; when *Chriſt* reigns with us here, this is the firſt reſurrection, and when *Chriſt* takes us unto himſelf out of the body, then this is finiſhed; and this is ſaid to be a thouſand years, in reference to the *Saints* in all generations: But where's *Satan* when he's caſt out of the *Saints*, or out of a particular ſoul? what is he idle, or lies ſtill? no, he goes down to the earth, and therefore woe to the inhabiters of the earth, and of the *Sea*; for the Devil is come down unto you, having great wrath, becauſe he has but a ſhort time, *Rev.* 12. 12. when *Satan* is caſt out of one, he reigns in another, and the more he's impriſoned in the *Church*, and kept from hurting, and tempting them by the ſtrong power of God, the more he's tormented, and the more he rages in the world, and the more ſubtile, and cunning, and powerfull he is in the veſſels of wrath, and ſo ſhall gather them together with more ſubtilty, and violence againſt the holy beloved City, becauſe of the great glory that ſhall be poured out on her, that ſo he, and all his followers may reap their deſerved ruine, and woe, at the coming of *Chriſt*, at the great day of wrath. And ſo to ſumme up this, as the reign of *Chriſt* draws nigh finiſhing, ſo the reign of *Satan*; and as the reign of *Chriſt* towards the finiſhing ſhall be moſt glorious, ſo *Satan* moſt furious and crafty in the world, working more in a myſtery, transforming himſelf into an Angel of light by his goodly outward ſhews, and obſervations; getting into the hearts of men, ſaying he's God, and he's *Chriſt*, and by this means he ſhall be more fitted to deceive, and prevail with *Gog* and *Magog*, to gather them together againſt the *Saints*, and people of God every where, being given up as a juſt puniſhment from *God*, for following their own vain imaginations: I ſay, the Nations ſhall be deceived, as a juſt judgement of God upon them, and worſhip the Dragon, and the beaſt, and the falſe Prophet, and in their pride ſhall think to ſwallow up all, and then receive their final overthrow, ruine, and woe, when a fire ſhall be kindled in the whole frame of nature, to diſſolve the world, and the works therein, and all the wicked of the earth, high and low, ſhall ſay, hide us from the face of him, who ſits upon the Throne, and from the wrath of the Lamb.

Queſt. 20. What is the laſt reſurrection, and the day of judgement, which the *Scripture* ſpeaks of?

Anſ. Thou who art ignorant of the firſt reſurrection, art inquiring in thy

buſie minde after the laſt reſurrection, which none can know where death reigns, though the Scriptures declare of it, and ſo ſuch as you live in your luſts, and ſcoffe at the Doctrine of Chriſt, who is the reſurrection and the life, the firſt and laſt, *Joh* 11.25. *Rev.*1.17. yet know this, that to judgement thou ſhalt come, for the Lord has appointed a day to judge the world by the man *Jeſus Chriſt*, who is the firſt and the laſt.

Repl. Here thou ſheweſt thy ſelf, and in thine heart giveſt no teſtimony to the laſt reſurrection, and day of judgement, making as if all were ſpiritual, and onely in this life, and ſo thou erreſt, as they of old, who ſaid, there was no reſurrection, nor Angel, nor ſpirit, not believing the Scriptures in this, nor the power of God: to which I adde, as the execution of the firſt, ſo the execution of the laſt is by one *Jeſus Chriſt*; onely the firſt reſurrection is of the juſt onely, the laſt of the juſt and unjuſt; the firſt of the Saints of *God*, this general of all men, and as my faith in the firſt, ſo of the laſt, is grounded upon Scripture, *Joh.*5.24. to 30. verily I ſay unto you, the hour is coming, and now it is, when they that are in the grave ſhall hear the voice of the Son of *God*, and they that hear ſhall live, here's the ſpiritual reſurrection; but it follows, Marvail not at this, for the hour is coming, wherein all that are in their graves ſhall hear the voice of Chriſt, and ſhall come forth; they that have done good, unto the reſurrection of life; and they that have done evil, unto the reſurrection of examination; here's the laſt reſurrection, wherein all ſhall ariſe, either to ſalvation, or damnation: what more plain? ſee *Acts* 24.15. there ſhall be a reſurrection, ſayes *Paul*, both of the juſt and unjuſt; this was *Pauls* faith and hope, and ſuch as deny this, *Paul* diſputes againſt at large, 1 *Cor.* 13. and tells us, if the Saints ſhould deny it, they are of all men moſt miſerable, & 2 *Tim.*2.17,18. there *Hymenius* and *Phyletus*, who ſaid that the reſurrection was paſſed already, are compared to a Canker, and ſaid to ſubvert the faith of ſome; hence Chriſt ſpeaks of a laſt day, and a reſurrection at the laſt day, ſo *Math.* 25.31. to the end, he deſcribes the manner of it, ſo *Rev.* 6.11, 12. *and* 20. at the latter end: if theſe and the like Scriptures will not perſwade men to believe a truth from God, neither will they be perſwaded, though one ſhould be raiſed from the dead.

Queſt. 21. What is the new *Jeruſalem*, which comes down from God out of Heaven, which is as a Bride adorned for her husband?

Anſw. The new *Jeruſalem* is the Citie of God, the Church of God, which *Babylon* and *Egypt* would devour; now when it appears upon the earth, ſo all that have Ships and Treaſure in the Sea are gathered againſt her, who is a Lambe among the beaſts of the field under the defence of the ſhepheard,

heard, who rejoyces over her, as the Bridegroom over the Bride, and the day of marriage is coming, and come, and the Bride is adorned, and adorning for her husband, who muſt commit no adultery with *Babylons* Merchants, nor lye down to the great men of the earth, therefore their rage is come up, and *Gog* and *Magog* is gathered, yet the ſpirit of the Lord, our husband, lifts up a ſtandard againſt them, and out of this *Citie* are all Harlots ſhut, all covetous perſons all that conform to the world, & all that in its cuſtomes and abominations live, all that waſtfully devour the *Creatures* on their backs, and bellies, all oppreſſors, all that live by diſhoneſt gain, all that make a mock at the Doctrine of Chriſt, *&c.* read where thou art, theſe are Harlots, not *Citizens*.

Repl. This new *Jeruſalem* comes down from heaven, is not in the earth, or man, before the Lord pitch up his Tabernacle in man; 't is not merited, or gained by mans light, or power, 't is wholly out of grace, and by Revelation, as we ſee in the caſe of *Paul*; 't is grace and pure love makes man, the *Citie* of the great King, not any thing in the firſt birth, *Joh.* 3. 3, 5. There muſt be a ſecond birth, and this builds the Temple, and makes the Soul the Citie, and Houſe, and Church of God; by grace are ye ſaved through faith, and that not of your ſelves, it is the gift of God; this grace ſprings out of the heart of God, not out of the will of man, and it's grace makes us his workmanſhip, Citie, and dwelling place, and where 't is created that Soul is ſaid to be of *God*, and *Chriſt* is made unto it wiſdom, and righteouſneſſe, and ſanctification, and redemption; efficiently and formally by working theſe, and forming theſe in the heart of man; and this pure building *Babylon* and *Egypt* cannot endure to ſee, neither any that make it their buſineſſe to wander abroad from God, and go down into the Sea in ſhips, and this Citie is the Lilly among the Thorns, planted under the ſhadow of the Almighty, where ſhe ſits down with great delight and inward recreation: my Meditation of him ſhall be ſweet; I will ſing unto the Lord as long as I live, and I will go unto him mine exceeding joy: This is ſhe who rejoyces, becauſe the Bridegroom is come, and though ſhe have infirmities, yet ſhe's waſhed and waſhing in the bloud of the Lambe, and ſo the dayes of her ſorrow and widdow-hood flee away, this is ſhe, who is ſtill adorning, till the head, and all the Members meet together in the fulneſſe and joy of God; and this ſpouſe is no Adulteres, ſhe loves not the voice, nor love of ſtrangers, ſhe is not ſomething and great in her ſelf, for ſhe is nothing, but what ſhe is in her husband, by the grace of God, I am what I am; ſhe cannot worſhip a ſhadow, or form, or

idel, as others to get her self a name in the world, she makes no mention but of one, and to him she bowes; and because all this glory is powred upon her, therefore she's despised of men, hated, persecuted, and every where evil spoken of; yet blessed, because great is her reward in Heaven: but if this Cities are all Harlots, all worldlings shut, all Hypocrites, Backbiters, strikers of their fellow servants, all that make a mock of Christ of the sufferings, and precious bloud of Christ; all that say they are Christ, lo here, lo there; all that stand upon their toyes, ceremonies, will-worships, making the commands of God of none effect by their traditions, see whether, or no thou hast the name of this Citie written upon the forehead, where so much railing flows from thy tongue and heart.

Quest. 22. What is the Garden of *Eden*, out of which *Adam* was driven, whether it be the same with Paradise.

Quest. 23. What is the Paradise of God, and the Tree of life in the midst of it, of which whosoever overcomes shall eat.

Quest. 24. What is the hidden Manna, and the white stone, and the new name written in the stone, which he that overcomes shall know.

Answ. To these three queries he sayes, *Eden* is no Garden known to the world, where 't is overcome with weeds, and who are driven out of it, is not the same with Paradise: but who are come to the Tree of life, the old *Adam* dead, the man quickned which death passed over, there the Garden is pressed and dressing, here *Eden* and Paradise came to be known.

Repl. All this gives no satisfaction to what *Eden* and Paradise is, though some truth there be in thy words; for though *Eden* be every where, where the presence of God is in Christ, and this presence fills all places, and all things we see, yet 't is not known unto the world, who are cast out and see Christ no more. *Eden* was a figure of heaven, where's no want, but all fulnesse, all pleasure, and this heaven is all over within and without unto a childe of God, within he sees the Lord raiguing in his spirit; without he sees the Lord in every creature; the heavens declare his glory and the firmament sheweth his handy work, all creatures are as *Jacobs* ladder to him with God at the top; these are the Angels ascending and descending in continual motion, but God who stands at the top, hidden from the world, but known unto his Saints he's still the same, and his presence in love and light is the Garden of *Eden*, and within is Paradise, joy, singing, and so in the presence of God in love, every place is a place of joy, every condition, every dispensation heavenly; and here the Soul has learned to discern between the form and the truth, the out-birth and the

father,

father, he looks unto God, he's the wheel within the wheel, and ſo a gracious Soul will honour God, who is the inward being, in every created being, he can converſe with God in all he ſees and ſay of every place, creature, condition, and thing, this is none other, but the houſe of God, and the Gate of Heaven; into this Garden the righteous enter, and here they are incloſed, and kept by the Almighties arm, and here they feed not upon the ſhadow; but upon the ſubſtance within, they feed not upon the earthly, but upon the heavenly fruit, the vertue and power of God: And ſo they live upon God in the Creatures, upon God in the Scriptures, upon God in every thing, but the man in darkneſſe ſees not God, has not the benefit and comfort of God, and ſo he is caſt out of the Paradiſe and joy, & thus you ſee that *Eden*, the wicked man knows not, he ſees not the preſence of the great King, and ſo he can not feed upon him, the Weeds cover God, and among them he hides himſelf, and there he feeds upon the fleſh, not upon the ſubſtance, the Tree of life, this he dares not middle with, being a guilty ſinner, and ſo if he would enter into the Garden, he can not, there is a whole principale between, and the Sword is ſet, and dye he muſt, and come in by a Saviour, and in him he muſt be born before the entrance can be made, and when this is done, and the man of ſin in ſome meaſure crucified, then the vileſt ſinner may go boldly in, becauſe the way is open by regeneration, and live with *God*, and know *Eden* & Paradiſe. And thou who grutcheſt another entrance into this Garden of *Eden*, into the Lords preſence, there to be in joy and reſt by feeding upon the bread of life, it appears that thou art a ſtranger unto the Garden, & it is not dreſt for thee; and though faign thou would'ſt put forth thine hand, eat, & live for ever; be thine own Judge, & enter into life through thine own power and crucifying; yet there is an Angel will keep thy out, till the old man begin to be annihilated, and he, who was dead, begin to leave in thee, who onely prepares the Soul for the Lord, and brings it into his joy.

Anſw. Further, thou ſayeſt as the Serpent is overtome by the ſeed of *God*, the Tree of life is ſeen, and fed on, which ſtands in the midſt of the Paradiſe of God.

Repl. All this is true, when man is nothing, and is at a loſſe in himſelf, then *Chriſt* begins to be ſeen, and then Chriſt is ſweet, and then he's the onely Tree out of which life grows, and ſo the Souls feed upon him, who is that meat which periſheth not, ſealed by the father.

Further, thou ſayeſt the Tree of life comes down from heaven, which is the hidden Manna, and is the new name which none can know, but he that hath it.

Repl. The Tree of life thou ſayeſt comes down from heaven, then he is

not

not ſurely in the natural m[illegible] thou ſometimes dreameſt; & if thou have this Tree in thee, this li[illegible] Tree in thee; why doeſt thou not declare him, and tell us how h[illegible] the Manna, and what the eating is? Thou muſt anſwer nothing, & ſhew no reaſon of thy faith & hope; but if theſe things were written in [illegible]y ſpirit in deed, and truth, thou wouldeſt ſurely know that one m[illegible] end why they are given, is, that we might declare them.

Further thou ſayeſt the hidden Manna, the white ſtone, the new name, onely ſuch as overcome have fed on; read, and know, *Rev.* 2. 17. And yet thou in thy buſie minde muſt needs be enquiring about it, thou, who art in the bondage of corruption, ſcraping up Scriptures for ſin, & darkneſſe, to remain in man, whil'ſt he is upon the earth; that art an enemy to *Chriſt*, the Tree of life, who ſcoffes, at yea, and nay, his doctrine, *&c.*

Repl. All this ſurely do's not declare what *Eden* is, or Paradiſe is, or the Tree of life, or the hidden Manna, or the white ſtone, or the new name, unto all which thou wouldeſt fain pretend a peculiar intereſt by thine own overcoming, & yet canſt not declare thy ſelf: ſurely, friend, if thou ſaweſt the Lord, and didſt indeed abide in his preſence, thy fooliſh nature would not thus appear ſtill in power, were thou in the light and joy of Paradiſe, feeding upon God in thy ſelf, and upon God in every thing that is made, ſurely thou couldeſt not ſcoffe at any truth of God, and call it a ſcraping up of Scriptures, becauſe the Scriptures ſhew man his manifold errours, and infirmities, and ſo thou couldeſt not deny plain light written in Scripture, and every mans experience that knows himſelf.

Didſt thou know the Tree that the overcomer eats of, ſurely thou wouldſt not thus lye down to the Serpents power: didſt thou live in the Lord, and feed upon the Lord, who is the Paradiſe and Tree of life both; ſurely thou wouldeſt ſee God in thy fellow-ſervant, and not ſmite him, or murmur becauſe the Lord bears another company beſides thy ſelf, for ſurely there's enough in God for us all.

And did'ſt thou know the hidden Manna & eat of it, this would ſurely ſweeten thine heart, & make thee forget the bitterneſs that comes through thy lips; & didſt thou know the pure image, the divine nature didſt thou ſee this ſpringing up in thee as a ſeal of life to thee, ſurely thine heart would not thus retain the old hardneſſe, the old language, having nothing written upon it, but the name of the old man, though the poor old man know it not, or will not ſee it; and ſo to ſumme up this, and to leave a word, or two with thee.

The Garden of *Eden* is every where, where the Lord is manifeſted; Paradiſe is the fulneſſe and joy that grows up out of this manifeſtation; the Tree of life is *God* in *Chriſt* manifeſted, ſeen, and know; the eating is the

feeding

feeding and living in our ſpirits upon the ve[illegible] and excellencies as of God, who bids all his friends eat and drink abundantly, and the hidden Manna is the ſweetneſſe, and inward nouriſhment the ſoul finds in God; and the white ſtone is the purity and reality of the divine nature in us; and the new name written upon the ſtone is the Name of *God*, the nature minde, will, & judgment of God, the fullneſſe of God let out according to our meaſure into our hearts, which ſhews to us the things that are freely given to us of God, & declares us in our experiences to be his Sons & Daughters; all theſe things are one in ſubſtance, & in the root, being but the new man ſprung up in us, to bring us into Paradiſe and joy; onely unto us there is a variety of operations and adminiſtrations, all which, as we overcome ſo we are acquainted with:

Queſt. 25. What is the bottomleſſe pit, and the ſmoake that ariſes from thence, and the darkning of the Sun and aire by the ſmoake, and the locuſts which came out of the ſmoake, which *John* ſaw?

Anſw. When thou art come to the ſound of the 5. Angels, then thou wilt know & ſee the bottomleſſe pit, out of which comes all the Sorceries, Witchcrafts and Enchantments, which deceive the Nations.

Repl. It ſeems thou haſt heard the ſound of the 5. Angels, and yet haſt not ſeen the Star fallen from Heaven unto the earth, and ſo haſt not heard the right ſound; if thou haſt, declare it; neither haſt thou ſeen the bottomleſſe pit; and ſo beholdeſt not the Sorceries, Witch-crafts, and Enchantments which come from thence; neither the infatuations and ſtrong deluſions which God in wrath has given yee up unto, and all your brethren in all other dark forms and ſuperſtitious vanities; thoſe deluſions errours, idols, ſins, wickedneſſes, abominations, which ſpring up in ſuch a variety abroad in the Nations haſt thou not ſeen, neither how all theſe grow up out of one original, the bottomleſſe pit of the angry, wrathfull Kingdom of *Lucifer*, thy father, who has ſtill been ſoaring up to Heaven, but is ſtill caſt down unto the earth; and the elect ſeed he cannot, he muſt not deceive totally and finally; and yet ought they alwayes to be upon their watch, waiting upon their Bridegrom, as knowing their own proneneſſe unto evil: but all yee who are ſecure, and loſty, & perfect in your obſervations and imaginations, that yee have never ſo much as a wandring thought prevailing, much leſſe ſin appearing either in your lives, or tongues, even like your foreſathers the Ranters, whom yee own not in words, but yet in ſpirit; as they are pure holy, undefiled in all things, ſo are yee; as they are reconciled to all things, ſo are yee; and as all that they ſpeak is righteous altogether, ſo all that comes from your idle lips; and ſo yee, as they, are totally free from all remnants of the old *Adam*; even ye poor wretches are thrown down into

all the ſaddeſt and ſtrongeſt delusions of the evil one, being down, as it were, at the bottom of the bottomleſſe pit, perverting, betraying, and deceiving your ſelves and others with the dream of your high knowledge, wiſdom, righteouſneſſe, [illegible], gifts, high lights, perfect attainments, being found in all the ſteps of the Phariſees, Jews, Prieſts, Elders, and Rulers of old, who denied and crucified the Lord of glory. And when yee pretend moſt love to Chriſt within, and his light within, even then ye moſt deny, and grieve him, trampling under your feet the Lord that bought yee, making but a meer notion and trifle of the bloud of his Croſſe; and when ye cry down the Phariſees and Prieſts in their titles of maſters, fathers, even then ye muſt cry up the ſame ſpirit in your ſelves, thus have ye made lies your refuge, and under vanity are ye hid, and ſo ſtrongly enchanted and deluded with the ſmoak and ſtinking ſavour that ariſes out of the pit, that ye have ſhut up the Kingdom of heaven, and none muſt enter but your ſelves in the midſt of all your ſtrong infatuations; but the Lord laughs yee to ſcorn.

And thou, who ſayeſt all the forms of the Nations are idols, and that all the Lords people, who worſhip not with ye are Harlots; and no locuſts there are, but the Prieſts which have been ſpread in every Pariſh of the Nations for hundreds of years; for ſo thou ſayeſt in thine anſwer, the locuſts are the Prieſts of the Nations, ſpread in every Pariſh for many hundred years: thou who ſeeſt no other locuſts, thou haſt not heard the ſound of the Angel thou ſpeakeſt of, which when thou doeſt, thou wilt hear that the locuſts comprehend more than the Prieſts, and take in not onely wicked, and carnal, and falſe teachers among them, but likewiſe all the wicked, envious, erroneous, falſe Teachers, Prieſts, Prophets and Diſciples, as they call themſelves in all other Sects and forms abroad in the Nations, it being the ſmoak that darkens, the light of the Sun, and the aire, and ſhuts all diſcoveries of God out of the minde and heart, that begets and brings forth theſe locuſts *John* ſpeaks of; and happy had it been, and would be, ſure, for the Nations, if none but the Prieſts of the Pariſhes had been ſmothered and darkned with this great ſmoak, ſo that the locuſts ſurely are more than thou art aware of; and the ſmoak that comes from the pit, greater than thou art yet acquainted with; and hence thou ſeeſt not how thou thy ſelf art found in that which thou condemneſt in the Prieſts, even in nipping and devouring the tender graſſe, where 't is growing, and ſpringing; ſcoffing at all that worſhip not in thy Temple too, made with hand, roaring in the midſt of thy Congregations againſt many of the moſt precious Saints of God, ſeeking in all the power of thy Father to bring all into a confuſion, and to make all the name of Religion a very ſcorn among all the Heathen, as 't is at this day.

And

And thou who ſtill pratleſt at ſcoffing at the Doctrine of Chriſt, when thou thy ſelf art ſtill ſcoffing at Chriſt himſelf; ſeeking to darken his light and glory, ſprung up in many precious ſouls in the Nation; but into the pit thou and thy brethren again muſt go, and there be bound in chains, and reſerved againſt the judgement of the great day: therefore away with all thy glory, thy form ſends out but a naſty ſmell; the darkeſt Prieſts of the Nations, whom thou ſo much derideſt, can ſee thine eye blinded by the God of this world, and put out by the Philiſtines in thee, and ſo read if thou canſt, but thou knoweſt never a letter of the book, and Word of God; yet look without and within, and it may be thou mayeſt diſcern the ſmoak, and where the locuſts grow and live; and that they are not many of the Prieſts onely, but many of the Quakers too, who are ſtill breathing out of the bottomleſſe pit a numberleſſe number of evil thoughts, murders, errours, evil ſpeakings, blaſphemies, all which defile the man.

Queſt. 26. What are the two witneſſes, and their propheſying in Sackcloath, and their ſtanding before the *God* of the earth?

Anſw. One witneſſe thou haſt within thee, that when thou art in any meaſure calm, and quiet in thy minde, lets thee ſee thy covetous practiſes, thy luſts and the uncleanneſſe of thine heart, and the Hypocriſie, and hardneſſe thereof, and that thy walking is afar off the walking of ſuch, who are indeed Miniſters of the Goſpel, and that a light, vain, deceitfull minde rules in thee that hearkens unto, in that ſtand, leſt thou periſh in thy corruptions, if thou minde that which witneſſes againſt thy evil deeds, and unto it yieldeſt obedience, that will give thee an hint of the other, and that is ſwift againſt thee.

Repl. All this inſtead of an anſwer, is but another buffet of the evil one, the witneſſe thou ſpeakeſt of is my friend ſtill, and no ſooner do's Satan ſtir, but he's at hand, to binde him, and to ſtay his mouth; and not the leaſt covetouſneſſe, luſt, wickedneſſe do I finde ariſing in me, but he's ready to rebuke, and to command a calm, that I may hear his voice, and he's firſt and laſt my Saviour and witneſſe ſtill, and the ſealer up of all my comforts and joy; the father that loves me has given me the bloud and ſpirit of his ſon, to ſeal up all his promiſes and favours to me, that by two immutable things, in which it was impoſſible for *God* to lye, I might have ſtrong conſolation: Therefore away, away with all thine accuſations & deluſions, ſooner mayeſt thou turn the frame of the earth and heavens, than alter the fathers minde concerning me in love, & look for theſe two witneſſes in thy Soul, leſt thy high talk of a light within go out for ever in utter darkneſſe, and thou be left unto the deſtroyer, as one of thy poor brothers almoſt was, who

Satan

Satan was like to ſtarve and burn to death, in body as well as in Soul; but God raiſed him up in great love and grace, reſtored him to his underſtanding, ſenſe, and light, and for a memorial to all generations commanded him to publiſh the foot out of the ſnare.

Queſt. 27. What is the new creature, wherein the life and power of it ſtands, and how ye came acquainted with it in your Souls?

Anſw. The new creature is he that is in *Chriſt Jeſus*, and therein his life and power ſtands, and as we came to take up the Croſſe, and follow the light, we came to be acquainted with it in our own Souls, and who witneſſe the new creature, old things are done away, which we finde thee loaded with all; and no comming to the new creature, but in, and through the Croſſe, which thou knoweſt not, being an enemy unto the Croſſe, and Ranter-like muſt talk and tell of *Eden*, Paradiſe, white ſtone, new name, Tree of life, new creature, new *Jeruſalem*, hidden Manna.

Repl. Behold ſtill the figure of an unclean ſpirit, no changeling, like the mad Cow that gives a good Meal, but plucks it down again with her horn; ſo thou now and then ſpeakeſt fair, a few good words we have, but the end ſtill ſavours of the evil one, and ſo like the Phariſee, thou art one who ſayeſt, but do's not; and a ſtranger to the new creature, which commands all muttering, murmuring, accuſing, to ceaſe, he's calm, a Lamb, meek, and quiet, peaceable and gentle, apt to teach, patient, he can ſuffer no fleſh to exalt it ſelf, that's Antichriſt, whom he is come to conſume, and he muſt hold his peace, for Chriſt muſt be all; thou muſt not ſacrifice to thine own net, either thy righteouſneſſe, or thine unrighteouſneſſe unto thy ſelf, to merit, as thou weakly dreameſt, by thy Croſſe, though all muſt be offered up to him, that he may reign, and in his reign the life and power of the creature ſtands; and whereas I muſt be a Ranter for talking of high things; and doeſt not thou the ſame? talk of the higheſt things that can be imagined, perfection, fulneſſe, reſurrection, firſt and laſt, and art not thou in all this like thy brethren, who thou calleſt Ranters, they are full, and rich, and have need of nothing, and know not that they are poor, and miſerable, and naked, and have need of all things, and art not you the ſame; they have the ſingle eye, they are the ſeers, and art not thou the ſame, thou ſeeſt all things, thou knoweſt all things; they are ſinleſſe, ſpotleſſe, in the midſt of all their madneſſe, ſo thou in the midſt of all thy nakedneſſe, and ſo thou and they are of one, and in one father, both given over to ſtrong deluſions to believe lies, becauſe ye have not embraced the truth in the love of it, onely with this difference ye are, they are over-wicked, and ye are over-righteous, and yet both theſe meet in one center of fleſh and man, and end in one center of ſorrow

and

and woe, and ſo both the righteous and the wicked are alike abomination, and under condemnation, when their righteouſneſſe as well as their wickedneſſe ſprings but out of the firſt man; hence is that of *Solomon*, *Eccleſ.* 7. 16, 17. be not righteous over-much, neither make thy ſelf over-wiſe, why ſhould'ſt thou deſtroy thy ſelf? be not over-much wicked, neither be thou fooliſh, why ſhouldeſt thou dye before thy time? and ſo as *Job* ſpeaks, God ſhall deſtroy both the righteous and the wicked, and where then wilt thou appear, who glorieſt ſo much in thy Croſſe?

Queſt. 28. What is the ground of your commiſſion and call, to ſpeak and preach? and how ye came by it, ſeeing all you ſpeak muſt needs be Scripture, and infallible?

Anſw. The ground of our commiſſion and call to preach is Chriſt revealed in us, and by the will of God, contrary to the will of man, came we into the Miniſtry.

Repl. Here according to thine own language thou ſtealeſt the Apoſtles words, and makeſt uſe of them to deceive the ſimple: but thy ſhifts are ſeen, and thou thy ſelf has pulled off the cover, and manifeſted by all thy carriage that thy commiſſion comes from another power, even thine own will, thy proud haughty minde, that takeſt this honour upon thee before thou art anointed of God; and therefore thou art found to be a ſtriker, brawler, of no good behaviour, not apt to teach, but to ſcoffe and rail, a novice lifted up with pride, a little knowledge and wiſdom thou haſt received formerly, but it has perverted thee, puffed thee up, and ſo 't is taken away, and fallen thou art into the ſnare, and condemnation of the Devil, and ſo all thy preaching which thou art anointed to, tends to the bringing up an evil report upon the loweſt degree of a man, brotherly and orderly humanity, much more upon the higheſt, the high profeſſion of Chriſtianity; ſo far thou art from the ſpirit of a *Chriſtian*, that thou art not a man; ſo far from being a man, that thou art below a beaſt; for the Oxe knows his honour, and the Aſſe his Maſters Crib, but thou regardeſt not the Lord nor man; and yet thy father has deluded thee, and told thee thou haſt a commiſſion from *Chriſt* revealed in thee: but when did *Chriſt*, revealed in any, teach them to preach another Goſpel, and to ſay 't is a great ſin to pull off the hat, and to make any ſhadow of reſpect, to honour, fear, or reverence any, to whom 't is due; nay, not the image of God in fathers, maſters, aged people, and governours, contrary to the Letter and meaning, both of Law and Goſpel; and where did *Chriſt* ſay it was a great ſin? nay, the language of *Egypt*, to ſay, you, inſtead of thou, and yes, inſtead of yea, to wear Bands, Cuffs, Ribbins, or the like, ſo as men did it with gravity; ſurely *Chriſt* has ſomething elſe to declare where he

anoints to preach: Further, where did Christ command to preach up the light of nature, instead of the light of grace? as if the poor dark world had had light sufficient within, and there had been no need of his coming, or spirit, or Scripture; and where did Christ command to preach up the power and freedom, and will of man? as if man had all already, and had no need to be endued with power from an high; and where did Christ command to preach up our merits, our holineſſe, our obſervations, or ſo much as the bloud of our own ſins, to juſtifie us in the ſight of God, and to make his merits, and bloud, and Croſſe a ſcorn, and deriſion among the Heathen? where did Christ thus diſhonour himſelf, to exalt proud fleſh and man? where did Christ call the Scriptures, Letter, Ink, and Paper, not known to any till this generation; Friend, I know, notwithſtanding all this, thou canſt not ſee thy ſhame, but art like an hungry man that dreams he eats, but when he awakes, his Soul is empty; ſo in thy dream thou eateſt and thou drinkeſt, and thou haſt paſſed through all, death, judgement, reſurrection, not in part, but in whole, and through thine own poor, weak light, and power, and skill, thou art gone up out of *Egypt*, paſſed through the wilderneſſe, through the Red-ſea, and haſt ſeen all the *Egyptians* drowned, and haſt entred into thy full reſt in *Canaan*, and no more doeſt thou look for that is to come: thus art thou high in thine imagination, though low enough in thy foundation, even building upon the ſand of thine own will, and though you ſtrike at the very foundations of all ſociety, humanity, charity, Chriſtianity, endeavouring to lay all deſolate, and even with the ground; yet thou, and thy wandring generation muſt all have their Commiſſions from God, and be infallible, and all that will not believe it muſt be *Anathema Maranatha*; Alas, poor wretches, ye have need of pity, but ye cannot pity your ſelves, ye have need of grace, rich mercy, great grace, but ye want none: I ſay no more to yee but this, the ſpirit of the Lord cannot ſtoop to proud mens will; therefore remember your Creatour betimes, look to the Rock from whence ye are hewen, pity *Abraham* your father, and *Sarah* your mother, leave off building up the *Babel* of your own light, power, merits, will, leſt ye be made an hiſſing, aſtoniſhment, and deſolation by the Lord of Hoſts; return to your firſt husband, your firſt love, that we with you may live with him in brotherly-kindneſſe and charity; ſeek not to make the breaches wider, but rather to repair the breaches, and to reconcile people that wander in the dark unto one another in the Lord; ſeek the righteouſneſſe, joy, and peace of the Kingdom, which comes down from the father, walk in the light of the Lord, which will teach you to be as the Lord is unto all men, according to your meaſure you receive, and ſo it may be, lead ſome more of your feet out

of

of this cunning ſnare; & as for me, notwithſtanding all your hard ſpeeches, which the evil one in ye has uttered againſt me, yet I ſhall not ceaſe to be your friend before the Throne of grace, deſiring to ſee, and finde your hearts filled with ſorrow and trembling for all your errours, and myſtical infatuations, that ſo the name of *Babylon* may not ſtill be written upon your fore-heads, who is called, Myſtery, *Babylon* the great, the Mother of Harlots, and of the abominations of the earth; but rather the new name, the name of God, of the new Citie, the new *Jeruſalem*, which comes down from heaven, that ſo you may ſee your perfection here in the midſt of imperfections, and may come to that perfection hereafter, which is in the midſt of the fulneſſe and joy of God.

FINIS.